THE

CONFESSION OF FAITH,

And the larger and ſhorter Catechiſms.

Firſt agreed upon by the Aſſembly of Divines at Weſtminſter.

And now appointed by the General Aſſembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Chriſt in the three Kingdoms.

Together with the Directions of the General Aſſembly concerning ſecret and private worſhip: And the Summe of ſaving knowledge, with the practical uſe thereof.

GLASGOW,

Printed by, ROBERT SANDERS, one of his, *Majeſties*, Printers, and are to be ſold in his ſhop, 1687.

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BRITISH MUSEUM

THE CONFESSION OF FAITH,

First agreed upon by the Assembly of Divines at Westminster,

And now apointed by the General Assembly of the Kirk of Scotland, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.

CHAP. I.

Of the Holy Scripture.

ALTHOUGH the light of Nature, and the works of Creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation *b*; Therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that his will unto his Church *c*; and afterwards for the better preserving and propagation of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of satan and of the world, to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*; those former wayes of Gods revealing his will unto his people, being now ceased *f*. a *Rom.* 2. 14. 15. *and* 1. 19. 20. *Psal.* 19. 1. 2. 4. *Rom.* 1. 32. *with chap.* 2. 1. b 1 *Cor.* 1. 21. 1 *Cor.* 2. 13. 14. c *Heb.* 1. 1. d *Prov.* 22. 19. 20. 21. *Luke* 1. 3. 4. *Rom.* 15. 4. *Mat.* 4. 4. 7. 10. *Isa.* 8. 19. 20

e 2 *Tim.* 3 15. 2. *Pet.* 1.19. f *Heb.* 1. 1. 2.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe.

Of the Old Teſtament.

Geneſis	II. Chronicles	Daniel
Exodus	Ezra	Hoſea
Leviticus	Nehemiah	Joel
Numbers	Eſther	Amos
Deuteronomie	Job	Obadiah
Joſhua	Pſalmes	Jonah
Judges	Proverbs	Micah
Ruth	Eccleſiaſtes	Nahum
I. Samuel	The Song of	Habbakkuk
II. Samuel	Iſaiah (Songs	Zephaniah
I. Kings	Jeremiah	Haggai
II. Kings	Lamentations	Zechariah
I. Chronicles	Ezekiel	Malachi.

Of the New Teſtament, the Gospels according to

Matthew	Epheſians	The Epiſtle of
Mark	Philippians	James
Luke	Coloſſians.	The I and II.
John	I Theſſalonians	Epiſt. of Peter
The Acts of	II Theſſalonians	The I II and
the Apoſtles	I Timothy	III Epiſtles
Pauls Epiſtles	II Timothy	of John
to the Romans	To Titus	The Epiſtle of
I Corinthians	To Philemon	Jude
II Corinthians	The Epiſtle to	The Revelati-
Galatians	the Hebrews	on of John.

All which are given by inſpiration of God, to be the rule of faith and life g. g *Luke* 16.19.31. *Eph.* 2. 20. *Rev.* 21.18.19. 2 *Tim.* 3. 16.

III. The Books commonly called Apocrypha, not being of divine inſpiration, are no part of the Canon

of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, then other humane writings *h.* h *Luæ* 24.17.44. *Rom.* 3.2. 2 *Pet.* 1. 21.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i.* i 2 *Pet.* 19. 21. 2 *Tim.* 3.16. 1 *John* 5.9. 1 *Thess.* 2. 13.

V. We may be moved and induced by the testimony of the Church, to an high and reverent esteem of the holy Scripture *k.* And the heavenlines of the matter, the efficacy of the doctrine, the majesty of the stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are arguments wherby in doth aboundantly evidence it self to be the word of God, yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word in our hearts *l.* k. 1 *Tim.* 3 15. l 1 *John* 1 20.17. *John* 6. 13. 14. 1 *Cor.* 1.10.11.12. *Isa.* 55. 21.

VI. The whole Counsel of God, concerning all things necessary for his own glory, mans salvation, faith, and life, is either expresly set down in Scripture, or by good & necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or traditions of men. *m.* Nevertheless we acknow-

ledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word *n*: and that there are some circumstances concerning the worship of God, and Government of the Church, common to humane actions and societies, which are to be ordered by the light of nature and Christian Prudence, according to the general rules of the Word which are alwayes to be observed *o*. m 1 *Pet.* 3. 17. 26. 27. *Gal.* 1. 8. 9. 2 *Thes.* 1. 1. n *John* 6. 45. 1 *Cor.* 2. 9. 10. 12. o 1 *Cor.* 11 13. 14. 1 *Cor.* 14. 26. 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*. q 2 *Pet.* 1. 16. q *Psal.* 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all ages, are therefore Authentical *r*, so as in all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scripture, and are commanded in the fear of God, to read and search them *t*: therefore thy are to be translated into the vulgar language of every Nation into which they come

come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope *x*. t *Mat.* 5. 18. *Isa.* 8. 20. *Acts* 15. 15. *John* 5. 39. 46. u 1 *Cor.* 14. 6. 5. 9. 11. 12. 24. 27. 28. w *Col.* 3. 16. x *Rom.* 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*. y 2 Pet. 1. 20. 21. *Acts* 15. 15. 16.

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture *z*. z *Mat.* 22. 29. 31. *Eph.* 2. 20. *with Acts* 28. 25.

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a most pure spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal, most just and terrible in his judgements *x*, hating all sin *y*, and who

will by no means clear the guilty z. a *Deut.* 6. 4. 1 *Cor.* 8. 4. 6 b 1 *Theſ.* 1. 9. *Jer.* 10. 10. c *Job* 11. 7. 8. 9. *Job* 26. 14. d *John* 4. 4 e 1 *Tim* 1. 17. 1 *Deut.* 4. 13. 16. *John* 4. 24. *with Luke* 24 39. g *Acts* 14. 11. 15. h *James* 1. 17. *Mal.* 3 6. 1. i *Kings* 8. 27. *Jer.* 23. 23. 24. k *Pſal.* 90 2. 1 *Tim* 1. 17. l *Pſal.* 145. 3. m *Gen.* 17 1. *Rev.* 4. 8. n *Rom.* 16. 17. o *Iſa.* 6. 3. *Rev.* 4. 8. p *Pſa.* 115. 3. q *Exod.* 3 14. r *Eph.* 1. 11. ſ *Prov.* 16. 14. *Rom.* 11 36. t 1 *John* 4. 8 1 6. u *Exod.* 34 6. 7. w *Heb.* 11. 6. x *Neh.* 9. 32. 33. y *Pſal.* 5. 5. 6. z *Nah.* 1. 2. 3. *Exod.* 33 7.

II. God hath all life *a*, glory *b*, goodneſs *c*, bleſſedneſs *d*, in, and of himſelf; and is alone in, and unto himſelf all-ſufficient, not ſtanding in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifeſting his own glory, in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things *g*, and hath moſt Soveraign dominion over them, to do by them, for them or upon them whatſoever himſelf pleaſeth *h*. In his ſight all things are open and manifeſt *i*, his Knowledge is infinite, infallible, and independent upon the creature *k*, ſo as nothing is to him contingent or uncertain *l*. He is moſt holy in all his counſels, in all his works, and in all his commands *m*. To him is due from angels and men, and every other creature, whatſoever worſhip, ſervice, or obedience he is pleaſed to require of them *n*. a *John* 5. 10. b *Acts* 7. 2. c *Pſal.* 119. 68. d 1 *Tim.* 6. 15. *Rom.* 9 5. e *Acts* 17. 24. 25. f *Job* 22. 2. 3. g *Rom.* 11. 36. h *Rev.* 4. 1. 1 *Tim.* 6. 13. *Dan.* 4. 35. 35. i *Heb* 4. 13. k *Rom.* 11. 33. 34. *Pſal.* 147. 5. l *Acts* 15. 18. *Ezek.* 11. 5. m *Pſal.* 145. 17. *Rom.* 7. 22. n *Rev.* 5. 11. 13. 14.

III. In

III. In the Unity of the God-head, there be three Perſons, of one ſubſtance, power, and eternity; God the Father, God the Son, and God the Holy Ghoſt *o*: The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*, the Holy Ghoſt eternally proceeding from the Father and the Son *q*. o 1 *John* 5 7. *Mat.* 3 16. 17. *and* 28. 19. 2 *Cor.* 13. 14. p *John* 1. 14. 23. q *John* 1. 15. 26. *Gal.* 4. 5.

CHAP. III.

Of Gods Eternal Decree.

GOD from all eternity did, by the moſt wiſe and holy Counſel of his will, freely, and unchangeably ordain whatſoever comes to paſſe *a*; yet ſo, as thereby, neither is God the Author of ſin, nor his violence offered to the will of the creatures, nor is the liberty or contingency of ſecond cauſes taken away, but rather eſtabliſhed *c*. a *Eph.* 1. 11 *Rom.* 11. 33. *Heb.* 6. 17. *Rom.* 9. 15. 18. b. *James* 1. 13. 17. 1 *John* 1. 5. c *Acts* 2. 23. *Mat.* 17. 12. *Acts* 4. 27. 28. *Job* 19. 11. *Prov.* 16. 33.

II. Although God knows whatſoever may or can come to paſs upon all ſuppoſed conditions *d*, yet hath he nor decreed any thing, becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions *e*. d *Acts* 15. 18 1 *Sam.* 23. 11. 12. *Mat.* 11. 11. 23. e *Rom.* 9. 11. 13. 16. 18.

III. By the decree of God, for the manifeſtation of his glory, ſome men and angels *f*, are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death *g*. f 2 Tim. 5. 11. *Mat.* 25. 41. g *Rom.* 9 22. 23. *Eph.* 1. 5. 6. *Prov.* 16. 4.

IV. Theſe angels and men, thus predeſtinated and fore ordained, are particularly and unchangeably

designed, and their number is so certain, and definite, that it cannot be either increased or diminished *h*. h 2 *Tim.* 1. 19. *John* 13. 18.

V. Those of mankind, that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ unto everlasting glory, out of his meer free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto *k*: and all to the praise of his glorious grace *l*. i *Eph.* 1 4 5. 11. *Rom.* 8. 30. 2. *Tim.* 1. 9. 1 *Thes.* 5. 9. k *Rom.* 9. 11. 16. l *Eph.* 1. 4. 9. *Eph.* 1. 6. 12.

VI As God hath appointed the Elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted; sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*. m 1 *Pet.* 1. 2. *Eph.* 1. 4. 5. *and* 2. 10. 2 *Thes.* 1. 13. n 1 *Thes.* 5. 9. 10. *Tit.* 2. 14. o *Rom.* 8. 30. *Eph.* 1. 5. 2 *Thes.* 2. 13. p 1 *Pet.* 1. 5. q *John* 17. 9. *Rom.* 8. 28. *to the end*, *John* 6. 64. 65. *and* 10. 26. *and* 8. 47.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy as he pleaseth, for the glory of his Soveraign Power over his creatures, to pass by and to ordain them to dishonour

dishonour and wrath, for their sin, to the praise of his glorious justice *r*. r *Mat.* 11.23.26. *Rom.* 9. 17. 18.21.22. 2 *Tim.* 2.19.20. *Jude v.* 4. 1. *Pet.* 2.8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal Election *t*: So shal this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*. *s Rom.* 9.20. *and* 11 33 *Deut.* 29. 29. t 2 *Pet.* 1.10. u *Eph.* 1.6 *Rom.* 11 33. w *Rom.* 11. 5. 6. 20. 2 *Pet.* 1.20. *Rom.* 8 33 *Luke* 10. 20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal Power, Wisdom and Goodness *b*, in the beginning, to creat, or make of nothing the world and all things therein whether visible or invisible, in the space of six days, and all very good *c*. a *Heb* 1.2. *John.* 1. 2. 3. *Gen.* 1.2. *Job* 26.13. *and* 33.4. b *Rom.* 1.20. *Psa.* 104. 24. *and* 33. 5 6. c *Gen.* 1. *Heb.* 11. 3 *Col.* 1. 16. *Acts* 17. 24.

II. After God had made all other creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Besides this Law written

in

in their hearts, they received a command, not to eat of the tree of knowledge of good and evil, which whiles they kept, they were happy in their communion with God *k*, and had dominion over the creatures l. d *Gen.* 1.27. e *Gen.* 27. *with Eccl.* 12.7. *and Luke* 23. 43. *and Mat.* 10.28. f *Gen.* 1.26. *Col.* 3.10. *Eph.* 4.26. g *Rom.* 2.14. 15. h *Eccl.* 7, 29. i *Gen.* 3.6. *Eccl.* 7 29. k *Gen.* 2. 27. *and* 3.8.9 10.11. 23. l *Gen.* 26 28.

CHAP. V.

Of Providence.

GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least c, by his most wise and holy providence according to his infallible fore-knowledge e, and the free, and immutable counsel of his own Will *f*, to the praise of the Glory of his Wisdom, Power, Justice, Goodness and Mercy *g*. a *Heb.* 3.9. b *Dan* 4 34.35. *Psa* 135.6. *Acts* 17. 25. 26.28. *Job* 38. 39. 40. 41. *Chapters.* c *Mat.* 10. 29 30.31. d *Prov.* 15. 3. *Psal.* 104.24. *and* 145.17. e *Acts* 15.8. *Psal.* 94. 8 9 10. 11, f *Eph.* 1.11. *Psal.* 33 10.11. g *Isa.* 63.14. *Eph.* 3.10. *Rom.* 9 17. *Gen.* 45 7. *Psal.* 115.7.

II. Although in relation to the fore knowledge and decree of God, the first cause, all things come to pass immutably, and infallibly *h*, yet by the same Providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently *i*. h *Acts* 23. 2. i *Gen.* 8. 22. *Jer.* 31. 35. *Exod.* 21.13. *with Deut.* 19. 5. 1 *Kings* 22. 28. 34. *Isa.* 10. 6. 7.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and

and against them at his pleasure *n*. k *Acts* 27. 31. 44. *Isa.* 55. 11. 12. *Hos.* 3. 21. 22. l *Hos.* 1. 7. *Mat.* 4. 4. *Job* 34. 10. m *Rom.* 4. 19. 20. 21. n 2 *Kings* 6. 6. *Dan.* 3. 17.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, and otherwise ordering & governing of them, in a manifold dispensation to his own holy ends *r*: yet so as the sinfulness proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*. o *Rom.* 11. 32. 33. 34. 2 *Sam.* 24. 1. *with* 1 *Chro.* 21. 1. 1 *King.* 22. 32. 23. 1 *Chro.* 10. 4. 13. 14. 1 *Sam.* 16. 10. *Acts* 2. 13. *Acts* 4. 28. p *Acts* 14. 16. q *Psal.* 76. 10. 2 *King* 19. 28. r *Gen.* 50. 20. *Isa.* 20. 6. 7. 12. s *James* 1. 13. 14. 17. 1 *John* 2. 16. *Psal.* 50. 21.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*, and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*. t 2 *Chr.* 32. 25. 26. 31. 2 *Sam.* 24. 1. u 2 *Cor.* 12. 7. 8. 9. *Psal.* 73. *throughout.* *Psal.* 77. 2. 10. 12. *Mar.* 14. 66. *to the end, with John* 21. 15. 16. 17.

VI. As

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sin doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts *x*; but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasion of sin *z*: and withall, gives them over to their own lusts, the temptations of the world, and the power of satan *a*; whereby it comes to pass that they harden themselves even under those means which God useth for the softning of others *b*. w *Rom.* 1.14.26.28. *Rom.* 11.7. 8. x *Deut.* 26.4: y *Matth.* 13.12: *and* 25.29: z *Deut.* 2.30. 2 *Kings* 8.11.13. a *Psal.* 81.11.12. 2 *Thess.* 2.10.11.12. b *Exod.* 7.3. *with Exod* 8.15.32. 2 *Cor.* 1.15.16. *Isa.* 8.14. 1 *Pet.* 2.7.8. *Isa.* 6.9.10. *with Acts* 28.26.27.

VII. As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his Church, and disposeth all things to the good thereof *c*. c 1 Tim 4.10. *Amos* 9.8.9. *Rom.* 8.28. *Isa.* 43.3.4.5.14.

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtility and temptation of satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*. a *Gen.* 3.13. 2 *Cor.* 11.3. b *Rom.* 1.32.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead

dead in ſin *d*, and wholly defiled in all the faculties and parts of ſoul and body *e*. c *Gen.* 3.6.7.8. *Eccl.* 7. 29. *Rom.* 3.23. d *Gen.* 2.17. *Eph.* 2. 1. e *Tit.* 11. 3. *Gen.* 6.5. *Jer.* 17.9. *Rom.* 3.10. *to* 19.

III. They being the root of all mankind, the guilt of this ſin was imputed *f*, and the ſame death in ſin and corrupted nature, conveyed to all their poſterity deſcending from them by ordinary generation *g*, f *Gen.* 1.27.28. *and Gen.* 2. 16.17. *and Acts* 17.16. *with Rom.* 5.12.15.16.17.18.19. *and* 1 *Cor.* 1. 21.22. 45. g *Pſal.* 51.5. *Gen.* 5.3. *Job* 14.4. *and* 15.14.

IV. From this original corruption, whereby we are utterly indiſpoſed, diſabled, and made oppoſite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual tranſgreſſions *k*. h *Rom.* 5.6. *and* 8. 7. *and* 7 8. *Col.* 1.21. i *Gen.* 6 5. *and* 8 21. *Rom.* 3. 10.11.12. k *James* 1.14.15. *Eph.* 2.2.3. *Mat.* 15.19.

V. This corruption of nature during this life, doth remain in thoſe that are regenerated *l*, and although it be through Chriſt pardened; and mortified, yet both it ſelf, and all the motions thereof are truly and properly ſin *m*. l 1 *John* 1.8.10. *Rom.* 7. 14. 17. 18. 23 *James* 3. 1. *Pro.* 20. 9. *Eccleſ.* 7. 20. m *Rom.* 7. 5. 7 8 25. *Gal.* 5. 17.

VI. Every ſin, both original and actual, being a tranſgreſſion of the righteous Law of God, and contrary thereunto *n*, doth in its own nature, bring guilt upon the ſinner *o*, whereby he is bound over to the wrath of God *p*, and curſe of the Law *q*, and ſo made ſubject to death *r*, with all miſeries ſpiritual *ſ*, temporal *t*, and eternal *u*. n 1 *John* 3.4. o *Rom.* 2. 15. *and* 3.9 19 p *Eph.* 2. 3. q *Gal.* 3. 10. r *Rom.* 6. 13. ſ *Eph.* 4.18. t *Rom.* 8.20. *Lam.* 3. 39. u *Mat.* 25. 41. 2 *Theſ.* 1. 9.

CHAP.

CHAP. VII.

Of Gods Covenant with man.

THe distance between God and the creature is so great, that although reasonable creatures do own obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*. *Isa.* 30. 13. 14. 15. 16. 17. *Job* 9. 32. 33. 1 *Sam* 2 25. *Psal.* 113. 5 6 *and* 100. 2. 3. *Job* 34. 7. 8 *Luke* 17 10. *Acts* 17. 24. 25. *Job* 21. 2. 3.

II. The first Covenant made with man, was a Covenant of works *b*, wherein life was promised to *Adam* and in him to his posterity *c*, upon condition of perfect and personal obedience *d*. b *Gal.* 5. 12. c *Rom.* 10 5. *and* 5. 12. to 20. *Gen.* 2 17. *Gal.* 3. 10.

III. Man, by his fall, having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners, Life and Salvation by Jesus Christ, requiring of them faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*. e *Gal.* 3. 11. *Rom.* 8. 3. *and* 3. 20. 21. *Gen.* 3. 15. *Isa.* 4. 2. 6. f *Mark* 16. 15. 16. *John* 3. 16. *Rom* 10. 6. 9. *Gal.* 3, 11. g *Ezek.* 36. 26. 27. *John.* 6. 44. 45.

IV. This Covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it therein bequeathed *h*. h *Heb.* 9. 15. 16. 17. *and* 7. 22. *Luke* 22. 20. 1 *Cor.* 11. 25.

V. This

V. This Covenant was differently adminiſtred in the time of the Law, and in the time of the Goſpel: *i*, Under the Law, it was adminiſtred by Promiſes, Propheſies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types and Ordinances delivered to the people of the Jews; all fore-ſignifying Chriſt to come *k*, which were for that time ſufficient and efficacious, through the operation of the Spirit, to inſtruct and build up the Elect in Faith in the promiſed Meſſiah *l*, by whom they had full remiſſion of ſins, and eternal ſalvation: and is called the Old Teſtament *m*. i 1 *Cor.* 2. 6. 7. 8. 9. k *Heb.* 8. 9. 10 *chapters. Rom.* 4. 11. *Col.* 2. 11. 12. 1 *Cor.* 5 7. l 1 10. 1. 2. 3. 4. *Heb.* 11. 13. *Joh.* 8. 56. m *Gal.* 3. 7. 8. 9. 14.

VI. Under the Goſpel, when Chriſt the ſubſtance *n*, was exhibited, the Ordinances in which this Covenant is diſpenſed, are the preaching of the Word, & the Adminiſtration of the Sacraments of Baptiſm, and the Lords Supper *o*, Which, though fewer in number, and adminiſtred with more ſimplicity, and leſs outward glory, yet in them, it is held forth in more fulneſs, evidence, and ſpiritual efficacy *p*, to all Nations, both Jews and Gentiles *q*: and it is called the New Teſtament *r*. There are not therefore two Covenants of Grace, differing in ſubſtance, but one and the ſame, under various diſpenſations *ſ*. *Col.* 3. 13. o *Mat.* 28. 19 20. 1 *Cor.* 11. 23. 24. 25. p *Heb.* 12. 22. 10. 28. *Jer.* 31. 33. 34. q *Mat.* 28. 19: *Eph.* 2. 15. 16. 17. 18. 19: r *Luke* 22. 10: ſ *Gal.* 3. 14. 16: *Rom.* 3. 21. 22. 23. 30: *Pſal.* 32. 1 *with Rom.* 4. 3. 6. 16. 17. 23. 24: *Heb.* 13. 8: *Acts* 15. 11.

CHAP.

CHAP. VIII.

Of CHRIST the Mediator.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*: the Prophet *b*, Priest *c*, and King *d*, the Head, and Savior of his Church *e*, the Heir of all things *f*, and Judge of the World *g*: Unto whom he did from all eternity give a people, to be his Seed *h*, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*. a *Isai.* 42 1.: 1 *Pet.* 1. 19. 20: *John* 3 16. 1 *Tim.* 2 5: b *Acts* 3. 22: c *Heb.* 5. 5. 6: d *Psal.* 2. 6: *Luke* 1. 33: e *Eph.* 5. 23. f *Heb.* 1.2: g *Acts* 17. 31: h *John* 17. 6: *Psal.* 22. 30. *Isa.* 53. 10. i 1 *Tim.* 1. 6. *Isa.* 55.4.5. 1 *Cor.* 1. 30.

II The Son of God, the second Person in the Trinity, being very & eternal God of one substance, and equal with the Father, did, when the fulness of time was come, take upon him mans nature *k*: with all the essential properties, and common infirmities thereof, yet without sin *l*: being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance *m*. So that two whole, perfect, and distinct natures, the God head and the Manhood, were inseparably joyned together in one Person, without conversion, composition, or confusion *n*. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*. k *John* 1 10.14. 1 *John* 5 20. *Phil.* 2 6. *Gal.* 4.4: l *Heb.* 2.14.16.17 *Heb.* 4. 15. m *Luke* 1 27. 31 35. *Gal.* 4 4: n *Luke* 1. 35. *Col.* 2. 9. *Rom.* 9. 5 1 *Pet.* 3.18. 1 *Tim.* 3 19. o *Rom.* 1.3.4. 1 *Tim.* 2.5.

III. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with the

the Holy Spirit, above meaſure *p*, having in him all the treaſures of wiſdom and knowledge *q*, in whom, it pleaſed the Father, that all fulneſs ſhould dwell *r*, to the end that being holy, harmleſs, undefiled, and full of grace and truth *ſ*, He might be thorowly furniſhed to execute the office of a Mediator, and Surety *t*, which office he took not unto himſelf, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the ſame *w*. p *Pſal.* 45.7. *John* 3. 34. q *Col.* 2. 33. 1 *Col.* 1. 19. ſ *Heb.* 7. 16. *John* 1. 14. t *Acts* 10. 38. *Heb.* 12. 24. *and* 7. 22. u *Heb.* 5. 4. 5. w *Job* 5. 22. 27. *Mat.* 28. 18. *Acts* 2. 36.

IV. This Office the Lord Jeſus did moſt willingly undertake *x*, which that he might diſcharge, he was made under the Law *y*, and did perfectly fulfill it *z*, indured moſt grievous torments immediatly in his ſoul *a*, and moſt painful ſuffering in his body *b*, was crucified, and died *c*, was buried, and remained under the power of death, yet ſaw no corruption *d*. On the third day he aroſe from the dead *e*, with the ſame body in which he ſuffered *f*, with which alſo he aſcended into heaven, and there ſitteth at the right hand of his Father *g*, making interceſſion *h*, and ſhall return to judge men and angels at the end of the world *i*. x *Pſal.* 40.7.8. *Heb.* 10.5. *to* 11. *John* 10.18. *Phil.* 2.1. y *Gal.* 4.4. z *Mat.* 3.15. *and* 5.17. a *Mat.* 26. 37. 48. *Luke* 22. 44. *Mat.* 27. 16. b *Mat.* 26. 27. *chapters.* c *Phil.* 2.8. d *Acts* 2. 23. 24. 27. *and* 13. 37. *Rom.* 6. 9. e 1 *Cor.* 15. 3. 4. f *John* 20. 25. 27. g *Mark* 16. 19. h *Rom.* 8, 34. *Heb.* 9. 24. *and* 7. 25. i *Rom.* 14. 9. 10. *Acts* 1. 11. *and* 10. 42. *Mat.* 13. 40. 41. 42. *Jude* 6. 2 *Pet.* 2. 4.

V. The

V. The Lord Jeſus, by his perfect obedience and ſacrifice of himſelf, which he through the eternal Spirit once offered up unto God, hath fully ſatisfied the juſtice of his Father *k*, and purchaſed not only reconciliation, but an everlaſting inheritance in the Kingdom of heaven, for all thoſe whom the Father hath given unto him *l*. k *Rom.* 5. 19. *Heb.* 9. 14. 16. *and* 10. 14. *Eph.* 5. 2. *Rom.* 3. 25. 26. l *Dan.* 9. 24 26. *Col.* 1. 19. 20. *Eph.* 1. 11. 14. *John* 17. 2. *Heb.* 9. 12. 15.

VI. Although the work of Redemption was not actually wrought by Chriſt till after his Incarnation; yet the vertue, efficace and benefits thereof were communicated unto the elect in all ages ſucceſſively from the beginning of the world, in, and by thoſe promiſes, types and ſacrifices, wherein he was revealed and ſignified to be the ſeed of the woman which ſhould bruiſe the ſerpents head, and the Lamb ſlain from the beginning of the world, being yeſterday, and to day the ſame, and for ever *m*. m *Gal.* 4. 4. 5. *Gen.* 3. 15. *Rev.* 13. 8. *Heb.* 13. 8.

VII. Chriſt in the work of mediation, acteth according to both natures, by each nature doing that which is proper to it ſelf *n*: yet by reaſon of the unity of the Perſon, that which is proper to one nature, is ſometimes in Scripture attributed to the perſon denominated by the other nature *o*. n *Heb.* 9. 14. 1 *Pet.* 3. 18. o *Acts* 20. 28. *John* 3. 13. 1 *John* 3. 16.

VIII. To all thoſe for whom Chriſt hath purchaſed Redemption, he doth certainly, and effectually apply, and communicate the ſame *p*, making interceſſion for them *q*, and revealing unto them, in, and by the Word, the myſteries of ſalvation *r*, effectually perſwading them by his Spirit to believe and obey, and

and governing their hearts by his Word and Spirit *ſ*, overcoming all their enemies by his Almighty power and wiſdom, in ſuch manner, and wayes, as are moſt conſonant to his wonderful and unſearchable diſpenſation *t*. p *John* 6. 37. 39. *and* 10. 15. 16. q 1 *John* 2. 1. 2. *Rom.* 8. 34. r *John* 15. 13. 15. *Eph.* 4. 7. 8. 9. *John* 17. 6. ſ *John* 14. 16. *Heb.* 12. 2. 2 *Cor.* 4. 13. *Rom.* 8. 9. 14. *and* 15. 18. 19. *John* 17. 17. t *Pſal.* 110. 1. 2 *Cor.* 15. 15. 26. *Mal.* 4. 1. 3. *Col.* 2. 15.

CHAP. IX.

Of Free will.

GOD hath indued the will of man with that natural liberty that is neither forced, nor by any abſolute neceſſity of nature, determined to do good or evil *a*. a *Matth.* 17. 12. *James* 1. 14. *Deut.* 30. 19.

II. Man in his ſtate of innocency, had freedom and power to will, and to do that which was good and well pleaſing to God *b*; but yet mutably, ſo that he might fall from it *c*. d *Eccl.* 7. 25. *Gen.* 1. 26. e *Gen.* 2. 19. 17. *and* 3. 6.

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of will to any ſpiritual good accompanying ſalvation *d*: ſo as a natural man being altogether averſe from that good *e*, and dead in ſin *f*, is not able, by his own ſtrength, to convert himſelf, or prepare himſelf thereunto *g*. d *Rom.* 5. 6. *and* 8. 7. *John* 15. 5. e *Rom.* 3. 10. 12. f *Eph.* 2. 1. 5. *Col.* 2. 13. g *John* 6. 44. 65. *Eph.* 2. 2. 3. 4. 5. 1 *Cor.* 8. 14. *Tit.* 3. 3. 4. 5.

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage under ſin *h*, and by his grace alone, inables him freely to will, and to do that which is ſpiritually good *i*, yet ſo as that by reaſon of his remaining

remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil *k*, h *Col.* 1. 13. *John* 8. 34. 36. i *Pil.* 2. 13. *Rom.* 6. 18. 22. k *Gal.* 5. 17. *Rom.* 7. 15. 18. 19. 21 23.

V. The will of man is made perfectly and immutably free to good alone, in the ſtate of glory only *l*, l *Eph.* 4. 13. *Heb.* 12. 23. 1 *John* 3. 2. *Jude* 24.

CHAP. X.

Of Effectual Calling.

ALL thoſe whom God hath predeſtinated unto life, and thoſe only, he is pleaſed in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt c. inlightning their minds, ſpiritually and ſavingly to underſtand the things of God *d*, taking away the heart of ſtone, and giving unto them an heart of fleſh *e*, renewing their wills, and by his almighty power determining them to that which is good *f*, and effectually drawing them to Jeſus Chriſt *g*, yet ſo as they come moſt freely, being made willing by his grace *h*. a *Rom.* 8. 30. *and* 13. 17. *Eph.* 1. 10. 11. b 2 *Theſſ.* 1. 13. 14. 2 *Cor.* 3. 3 6. c *Rom.* 8. 1. *Eph.* 2. 1. 2. 3. 4. 5. 2 *Tim.* 1. 9. 10. d *Act.* 26. 8. 1 *Cor.* 2. 10. 12. *Eph.* 1. 17. 18. e *Ezek.* 36. 29. f *Ezek.* 11. 19. *Phil.* 1. 13. *Deut.* 30. 6. *Ezek.* 39. 27. g *Eph.* 1. 19. *John* 6. 44. 45. h *Cant.* 1. 4. *Pſal.* 110. 3 *John* 6. 17. *Rom.* 6. 16. 17. 18.

II This effectual Call is of Gods free and ſpecial grace alone, not from any thing at all foreſeen in man *i*, who is altogether paſſive therein, until being quickened and renewed by the holy Spirit *k*, he is thereby inabled to anſwer this call, and to imbrace the

the grace offered, and conveyed in it *l*, i 2 *Tim.* 1. 9. *Tit.* 3.4.5. *Eph.* 2.4.5.8.9. *Rom.* 9.11. k 1 *Cor.* 2. 2.24. *Rom.* 8.7. *Eph.* 2.5. l *John* 6. 37. *and* 5. 25.

III. Elect infants dying in infancy, are regenerated, and ſaved by Chriſt, through the Spirit *m*, who worketh when, where, and how he pleaſeth *n*. So alſo are all other elect perſons who are uncapable of being outwardly called by the Miniſtry of the Word *o*. m *Luke* 18.15.16. *Acts* 2.38.39. *John* 3.3.5. 1 *John* 5. 12. *Rom.* 8. *compared* n *John* 3 8. o 1 *John* 5. 11. *Acts* 4. 12.

IV. Others, not elected, although they may, be called by the Miniſtry of the word *p*, and may have ſome common operations of the Spirit *q*, yet they never truly come unto Chriſt, and therefore cannot be ſaved *r*, much leſs can men, not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of nature, and the law of that Religion they do profeſs *ſ*. And to affert and maintain, that they may, is very pernicious, and to be deteſted *t*. p *Mat.* 21.14. q *Mat.* 7.12. *and* 13.20.21. *Heb* 6.4 5. r *John* 6. 64.65 66. *and* 8. 14. ſ *Acts* 4. 12. *John* 14 6. *Eph.* 2 12. *John* 4. 22. *and* 17. 3. t 2 *John* 9.10.11. 1 *Cor.* 16.22. *Gal.* 1. 6. 7. 8.

CHAP. XI.

Of Juſtification.

THoſe whom God effectually calleth, he alſo freely juſtifieth *a*, not by infuſing righteouſneſs into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous: not for any thing wrought in them, or done by them, but for Chriſts ſake alone: nor by imputing faith it ſelf, the act of believing, or any other Evangelical obedience

to

to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousness by faith, which faith they have not of themselves, it is the gift of God *c*. a *Rom.* 8. 30. *and* 3. 24. b *Rom.* 4. 5. 6. 7. 8. 2 *Cor.* 5. 19. 21. *Rom.* 3. 22. 24. 25. 27. 28. *Tit.* 3. 5. 7. *Eph.* 1. 7. *Jer.* 23. 6. 1 *Cor.* 1. 30. 31. *Rom.* 5. 17. 18. 19. c *Acts* 10. 44. *Gal.* 2. 16. *Phil.* 3. 9. *Acts* 13. 38. 39. *Eph.* 2. 7. 8.

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love *e*. d *John* 1. 12. *Rom.* 3. 28. and 5. 1. e *James* 2. 17. 22. 26. *Gal.* 5. 6.

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers justice in their behalf *f*, Yet inasmuch as he was given by the Father for them *g*, and his obedience and satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*, that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*. f *Rom.* 5. 8. 9. 10. 19. 1 *Tim.* 1. 5. 6. *Heb.* 10. 10. 14. *Dan.* 9. 24. 26. *Isa.* 53. 4. 5. 6. 10. 11. 12 g *Rom* 8. 32. h 2 *Cor.* 5. 21. *Matth.* 3. 17. *Eph.* 5. 2. i *Rom.* 3. 24. *Eph.* 1. 7. k *Rom.* 2. 29. *Eph.* 2. 7.

IV. God did from all eternity decree to justifie all the elect *l*; and Christ did in the fulness of time, die for their sins, and rise again for their justification *m*: nevertheless they are not justified until the holy Spirit

Spirit doth in due time actually apply Chriſt unto them *n* 1 *Gal.* 3. 8. 1 *Pet.* 1. 3. 10. 20. *Rom.* 8. 30. *m* *Gal.* 4. 4. 1 *Tim.* 1. 6. *Rom.* 4. 25. *n* *Col.* 3. 21. 22. *Gal.* 2. 16. *Titus* 3. 4. 5. 6. 7.

V. God doth continue to forgive the ſins of thoſe that are juſtified *o*: and although they can never fall from the ſtate of juſtification *p*, yet they may by their ſins fall under Gods fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, untill they humble themſelves, confeſs their ſins, beg pardon, and renew their faith and repentance *q*. *o* *Mat.* 6 12. 1 *John* 1. 7. 9. *and* 1. 1. 2. *p* *Luke* 22. 12. *John* 10. 28. *Heb.* 10. 4.

VI. The juſtification of believers under the Old Teſtament, was in all theſe reſpects, one and the ſame with the juſtification of believers under the New Teſtament *r*. *q* *Pſal.* 89. 31. 23. 33 *and* 51. 7. 8. 9. 10 11. 12. *and* 32. 12. *Mat.* 26 19. 1 *Cor.* 11. 30. 31. *Luke* 1. 20. *r* *Gal.* 3. 9. 13 14 *Rom.* 4. 12. 13. 14. *Heb.* 13. 8.

CHAP. XII.

Of Adoption.

ALL thoſe that are juſtified, God vouchſafeth, in, and for his only Son Jeſus Chriſt, to make partakers of the grace of adoption *a*, by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the ſpirit of adoption *d*, have acceſs to the throne of grace with boldneſs *e*, are enabled to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i* and chaſtened by him as by a Father *k*, yet never caſt off *l*, but ſealed to the day of redemption *m*, and inherit the promiſes *n*, as heirs of everlaſting ſalvation *o*. a *Eph.* 1. 5. b *Ga.* 4. 4. 5. *Rom.* 8. 17. *John* 1. 12. c *Jer.* 14 9. 2 *Cor.* 6. 18. *Rev.* 3.

12. d *Rom.* 8. 15 e *Eph.* 3. 14. *Rom.* 5. 2. f *Gal.* 4. 6. g *Psal.* 103. 13 h *Prov.* 14. 16. *Rom.* 5 2 i *Gal.* 4. 6. g *Psal.* 103. 13. h *Prov.* 14 16. i *Mat.* 6. 30 31. 1 *Pet.* 5. 7. k *Heb.* 12. 6 l *Lam.* 3 31. m *Eph.* 4 30. n *Heb.* 6. 12, o 1 *Pet.* 1. 3. 4 *Heb.* 1. 14.

CHAP XIII.

Of Sanctification.

THey who are effectually called and regenerated, having a new heart, and a new spirit created in them, are further sanctified really and personally, thought the vertue of Christs death and resurrection, *a*, by his Word and Spirit dwelling in them *b*; the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*, and they more and more quickned and strengthned in all saving graces *e*, to the practise of true holiness, without which no man shal see the Lord *f*. a 1 *Cor.* 6 11. *Acts* 30. 32. *Phil.* 3 10. *Rom.* 6. 5. 9. b *John* 17. 17 *Ephes* 5 26. 2 *Thess.* 1. 13. c *Rom.* 6 6 24. d *Gal.* 5. 24. *Rom* 8. 13. e *Col.* 1. 11. *Eph.* 3. 16. 17. 18 19. f 2 *Cor.* 7. 2. *Heb.* 12. 14.

II. This Sanctification is throughout, in the whole man g, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*; whence ariseth a continual and irreconciliable war, the flesh lusting against the spirit, and the spirit against the flesh *i*. g 1 *Thess* 5. 23. n 1 *John* 1. 10 *Rom.* 7. 18. 23. *Phil* 3. 12. i *Gal.* 5. 17. 1 *Pet.* 2. 11.

III. In which war, although the remaining corruption for a time may much prevail *k*, yet through the continual supply of strength from the satisfying Spirit of Christ, the regenerat part doth overcome *l*, and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*. k *Rom.* 7. 23. l *Rom.* 6. 14. 1 *John* 5. 4. *Eph.* 1. 15, 16. m 2 *Pet.* 3. 8. 2 *Cor.* 1. 8. *and* 7. 1.

Chap

CHAP. XIV.

Of Saving Faith.

THe grace of faith, whereby the elect are inabled to believe to the ſaving of their ſouls *a*, is the work of the Spirit of Chriſt in their hearts *b*, and is ordinarly wrought by the Miniſtry of the Word *c*, by which alſo, and by the adminiſtration of the Sacraments and prayer, it is increaſed and ſtrengthned *d*. a *Heb.* 10.36. b *Cor.* 4.13. *Eph.* 1. 17. 18. 19 *and* 2 8. c *Rom.* 10. 14. 17. d 1 *Pet.* 2. 2 *Acts* 20. 32. *Rom.* 4.11. *Luke* 17 5. *Rom.* 1. 16. 17.

II. By this Faith a Chriſtian believeth to be true, whatſoever is revealed in the Word, for the authority of God himſelf ſpeaking therein *e*, and acteth differently upon that which each particular paſſage thereof containeth; yeelding obedience to the commands *f*, tremoling at the threatnings *g*, and imbracing the promiſes of God for this life, and that which is to come *h*. But the principal acts of ſaving faith, are accepting, receiving and reſting upon Chriſt alone for Juſtification, Sanctification and eternal life *i* by vertue of the Covenant of Grace *i*. e *John* 4 42 1 *Theſ.* 2, 13 1 *John* 5, 10. *Acts* 24, 14. *Rom* 16, 26. g *Iſa.* 66. 2. h *Heb.* 11. 13. 1 *Tim.* 4. 8. i *John* 1 12. *Acts* 16. 31. *Gal.* 2, 20. *Acts* 15. 11.

III. This faith is different in degrees, weak or ſtrong *k*, may be often and many wayes aſſailed, and weakned, but gets the victory *l*, growing up in many to the attainment of a full aſſurance through Chriſt *m*, who is both the Author and Finiſher of our Faith *n*. k *Heb.* 5, 13. 14. *Rom.* 4, 19. 20. *Mat.* 6. 30. *and* 8. 10. l *Luke* 22. 31, 32. *Eph.* 6, 16. 1 *John* 5. 4, 5. m *Heb.* 6, 11, 12. *and* 10, 22. *Col.* 2, 2. n *Heb.* 12, 2.

CHAP. XV.

Of Repentance unto life.

REpentance unto life is an Evangelical grace *a*, the doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*. a *Zech.* 10. 12. *Acts* 11, 18. p *Luke* 24. 47. *Mark* 1. 15. *Acts.* 20. 12.

II. By it a sinner out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and contrary to the holy nature, and righteous Law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavoring to walk with him in all the wayes of his commandments *d*. c *Ezek.* 18 30, 31. *and* 36. 21. *Isa.* 30, 22. *Psal.* 52, 4. *Jer.* 13, 18, 19. *Joel* 2. 12, 13. *Amos* 5, 15. *Psal.* 119. 128, 2 *Cor.* 7 11. d *Psal.* 119. 6. 59, 106. *Luke* 1, 6. 2 *Kings* 23. 25.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet it is of such necessity to all sinners, that none may expect pardon without it g. *e Ezek.* 36. 31, 32, *and* 16. 61, 62, 63 f *Hos.* 14. 2, 4. *Rom.* 3. 24, *Eph.* 1. 7. g *Luke* 13. 3. *Acts* 17. 30, 31.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great that it can bring damnation upon those who truly repent *i*, h *Rom.* 6. 23, *&* 5, 12. *Matth.* 12. 36. i *Isa.* 55. 7. *Rom.* 8, 1. *Isa.* 1. 16. 18.

V. Men ought not to content themselves with a general Repentance, but it is every mans duty to endeavor to repent of his particular sins, particularly *k*. k *Psal.* 19. 13. *Luke* 19. 8. 1 *Tim.* 1, 13. 15.

VI.

VI. As every man is bound to make private confeſſion of his ſins to God, praying for the pardon thereof *l*; upon which and the forſaking of them, he ſhal find mercy *m*, ſo he that ſcandalizeth his brother, or the Church of Chriſt, ought to be willing by a private or publick confeſſion, and ſorrow for his ſin, to declare his repentance to thoſe that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*. *l Pſal.* 51. 4. 5, 7, 9. 14. *&* 32. 5. 6. m *Prov.* 28. 13. 1 *John* 1, 9. n *James* 5. 16. *Luke* 17. 3. 4. *Joſh.* 7. 19. *Pſal.* 54. *throughout* o 2 *Cor.* 1, 8.

CHAP. XVI.

Of Good Works

GOod Works are only ſuch as God hath commanded in his holy Word *a*, and not ſuch as without the warand thereof, are deviſed by men, out of blind zeal, or upon any pretence of good intention *b*, a *Micah* 6. 8. *Rom.* 12. 2. *Heb.* 13. 21. b *Matth.* 15. 9. *Iſai.* 29 13. 1 *Pet.* 1. 28. *Rom.* 10. 2. *John* 16. 2. 1 *Sam.* 25. 21, 22, 23.

II These good works, done in obedience to Gods commandments, are the fruits and evidences of a true and lively faith *c*: and by them, believers manifeſt their thankfulneſs *d*, ſtrengthen their aſſurance *e*, edifie their Brethren *f*, adorn the profeſſion of the Goſpel *g*, ſtop the mouths of the adverſaries *h*, and glorifie God *i*, whoſe workmanſhip they are, created in Chriſt Jeſus thereunto *k*: that having their fruit unto holineſs, they may have the end, life eternal *l*. c *Iames* 2, 2, 18. 22. d *Pſal.* 1. 6. 12. 13. 1 *Pet.* 2. 9. e 1 *John* 2, 3, 5. 1 *Pet.* 11. 5. 6, 7, 8, 9, 10. f 2 *Cor.* 9. 2. *Mat.* 5. 16. g *Tit.* 2. 5. 9, 10, 11, 12. 1 *Tim.* 6. 1. h 1 *Pet.* 2. 15. i 1 *Pet.* 2. 2 12. *Phil.* 1. 11. *Ioh.* 15. 8. k *Eph.* 2. 10. l *Rom.* 6, 12.

III. Their ability to do good works, is not at all

of themſelves, but wholly from the Spirit of Chriſt *m*. And that they may be enabled thereunto, beſides the graces they have already received, there is required an actual influence of the ſame holy Spirit, to work in them to will and to do, of his good pleaſure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unleſs upon a ſpecial motion of the Spirit; but they ought to be diligent in ſtirring up the grace of God that is in them *o*. m *Joh.* 15. 4 5. *Ezek.* 36. 26. 27. n *Phil.* 2. 7. 13 *and* 4. 13. 1 *Cor.* 3 9. o *Phil.* 2. 12. *Heb.* 6 11. 12. 2 *Pet.* 1. 3. 5 10 11. *Iſa.* 64. 7. 2 *Tim.* 1. 6. *Acts* 26. 6. 7. *Jude* 20. 21.

IV. They who in their obedience attain to the greateſt height which is poſſible in this life, are ſo fare from being able to ſupererogate, and to do more then God requires, as that they fall ſhort of much which in duty they are bound to do *p*. p *Luke* 17. 10. *Neh.* 13. 22 *Iob* 9 2, 3, *Gal.* 5. 17.

V. We cannot by our beſt works merite pardon of ſin, or eternal life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come, and the infinite diſtance that is between us and God, whom, by them we can neither profite, nor ſatisfie for the debt of our former, ſins *q*, but when we have done all we can, we have done but our duty, and are unprofitable ſervants *r*, and becauſe they are good, they proceed from his Spirit *ſ*: and as they are wrought by us, they are defiled *t*, and mixed with ſo much weakneſs and imperfection, that they cannot endure the ſeverity of Gods judgement *u*. q: *Rom.* 3. 20. *and* 4. 2, 4. 6. *Eph.* 2. 8, 9. *Tit.* 3. 5, 6, 7. *Rom.* 8. 18. *Pſal.* 16. 2. *Job* 12. 2, 3. *and* 35 7, 8. r *Luke* 17. 10. f *Gal.* 5. 21, 23. t *Iſa* 64. 6. *Gal.* 5. 17. *Rom.* 7. 15. 18. *Pſal.* 143. 2. *and* 130. 3.

VI. Ye

VI. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him *n*; not as though they were in this life wholly unblameable and unreprovable in Gods sight *o*; but that he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*. n *Eph.* 1. 6. 1 *Pet.* 2. 5. *Exod.* 28 38. *Gen.* 4. 4. *with Heb.* 11. 4. o *Job.* 9, 20. *Psal.* 143. 2. x *Heb.* 13. 20, 21. 2 *Cor.* 8. 12. *Heb.* 6. 10. *Mat.* 25. 21. 23.

VII. Works done by unregenerat men, although for the matter of them they may be things which God commands, and of good use both of themselves and others *y*, yet because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the Word *a*; nor to a right end, the glory of God *b*, they are therefore sinful and cannot please God or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful and displeasing unto God *d*. y 2 *Kings* 10. 30, 31. 1 *Kings* 21. 27. 29. *Phil.* 1. 15. 16. 18. z *Gen.* 4. 5 *with Heb.* 11. 4. *and* 11. 6. *a*. 1 *Cor.* 13. 3. *Isa.* 1. 14. b *Mat.* 6. 2. 5. 16. c *Hag.* 2. 14. *Tit.* 1. 15. *Amos* 5 21, 22. *Hos.* 1. 4. *Rom.* 9. 6. *Titus* 3. 5. d *Psal.* 15. 4. *and* 36. 3. *Job* 21. 14, 15. *Mat.* 25. 41, 42. 44, 45. *&* 23. 23.

CHAP. XVII.

Of the perseverance of the Saints.

THey whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shal certainly persevere therein to the end, and be eternally saved *a*. a *Phil.* 1. 6. 2. *Pet.* 1. 10. *John* 10 28, 29. 1 *John* 3. 9. 1 *Pet.* 1, 5. 9.

II. This perseverance of the Saints depends not

upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father *b*, upon the efficacy of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the Covenant of grace *e*; from all which, ariseth also the certainty an infallibility thereof *f*, b 2 *Tim.* 2. 18, 19. *Jer.* 31. 3. c *Heb.* 2. 14. *and* 13. 20, 21. *Heb.* 9. 12. 13, 14. 15, *Rom.* 8. 13, *to the end*, *John* 17. 11, 24. *Luke* 21, 32. *Heb.* 7. 25. d *John* 14. 16, 17 1 *John* 2. 17 *and* 3, 9. e *Jer.* 32. 40. f *John* 10. 28. 2 *Thess.* 3. 3. 1 *John* 2, 19.

III. Nevertheless they may through the tentations of satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*, and for a time continue therein *h*, whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporal judgements upon themselves *p*. g *Mat.* 26. 70. 72. 74. h *Psal.* 51, *tittle and vers.* 14. i *Isai.* 64. 5. 7. 9. 2 *Sam.* 11. 27. k *Eph* 4. 30. l *Ps.* 51. 8. 10, 12. *Rev.* 1. 4. *Can.* 5. 2, 3, 4. 6. m *Isa.* 26. 17 *Mark.* 6, 42. *and* 16. 14. n *Psal* 32. 3. 4. *and* 51. 8. 0. 2 *Sam.* 12, 14. p *Psal.* 89, 31, 32. 1 *Cor.* 11. 31.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrits and other unregenerat men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favor of God, and estate of salvation *a*, which hope of theirs shal perish *b*; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good

good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoice in the hope of the glory of God, which hope shal never make them ashamed *d*. a *Job* 8. 13. 14. *Micah.* 3. 11. *Deut.* 26. 19. *John* 8. 11. b *Mat.* 7. 22 23. c 1 *John* 2. 3. *and* 3, 14, 18, 19. 21, 24 *and* 5. 13. d *Rom.* 5. 2.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truths of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*, which Spirit is the earnest of our inheritance whereby we are sealed to the day of redemption *i*. e *Heb.* 6. 11. 19. f *Heb.* 6. 17, 18. g 2 *Pet.* 1. 4, 5. 10, 11. 1 *John* 2, 3. *and* 3. 14. 2 *Cor.* 1. 12. h *Rom.* 8. 15, 16. i *Eph.* 3. 13 14. *and* 4, 30. 2 *Cor.* 1, 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*; yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be inlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance *n*, so far is it from inclining men to loosness *o*. k 1 *John* 5. 13. *Isa.* 50. 10. *Mark* 9, 24. *Psal.* 88. *throughout* *Ps.* 77. *to the verse*

12 l 1 *Cor.* 2. 12 1 *John* 4 13. *Heb.* 6, 11, 12. *Eph.* 3, 17, 18, 19. m 2 *Pet.* 1. 10.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkness, and have no light *p*, yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter despair *r*. p *Cant.* 5. 2, 3 6. *Psal.* 5. 18, 12, 16 *Eph.* 4. 30, 31. *Psal.* 77. 1. *to* 10. *Mat.* 26. 69. 70, 71, 72. *Psal.* 31. 22. *&* 88. *throughout*; *Isai.* 5. 10. q 1 *John* 3, 9. *Luke* 31, 32. *Job* 13, 15. *Psal.* 13, 15. *and* 51, 8, 12. *Isai.* 50 1 0, r *Micah* 7. 7, 8, 9. *Jer.* 52, 40. *Isa.* 54. 7. 8, 9, 10. *Psal.* 22. 1. *and* 88. *throughout.*

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of works, by which he bound him, and all his posterity, to personal, intire, exact and perpetual obedience; promised life upon the fulfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it *a*. a *Gen.* 1. 26, 27. *with Gen.* 2 17. *Rom* 2 14 15. *and* 10. 5. *and* 5. 12. 29. *Gal.* 3, 10. 12. *Eccl* 7 29. *Job* 28. 18.

II. This Law after his fall continued to be a perfect rule of righteousness; and as such, was delivered by God upon *Mount Sinai*, in Ten Commandments,

and written in two Tables *b*: the four first Commandments containing our duty towards God, and the other six, our duty to man *c*. b *Jam.* 1. 25; *&* 2, 8, 10, 11, 12. *Rom.* 13. 8, 9. *Deut.* 5. 32, *and* 10. 4. *Exod.* 34. 1. c *Mat.* 12. 37, 38, 39, 40.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of *Israel*, as a Church under age. Ceremonial Laws, containing several typical Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits *d*, and holding forth divers instructions of moral duties *e*. All which ceremonial Laws are now abrogated under the New Testament *f*. d *Heb.* 9. *and* 10. 1. *Gal.* 4. 1, 2, 3. *Col.* 2, 17. e 1 *Cor.* 5. 7. 2. *Cor.* 6. 17. *Jude* 23. f *Col.* 2. 14. 16, 17. *Dan.* 9. 27. *Eph.* 2. 15. 16.

IV. To them also, as a body politick, he gave sundry Judicial Laws, which expired together with the state of that people; not obliging any other now, further then the general equity thereof may require *g*. g *Exod.* 21. *and* 22. 1. *to* 29. *Gen.* 49. 10. *with* 1 *Pet.* 2 13, 14. *Mat.* 5. 17. *with v.* 38. 39. 1 *Cor.* 9. 8. 9. 10.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*: and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation *k*. h *Rom.* 13. 8. 9. *Eph.* 6. 2. 1 *John* 2. 3, 4, 7. 8. i *James* 2. 10, 11. k *Mark.* 5. 17, 18, 19. *James* 2. 8. *Rom.* 3. 31.

VI. Although true believers be not under the Law, as a Covenant of works, to be thereby justified, or condemned *l*, yet it is of great use to them, as well as to

others

others in that, as a rule of life, informing them of the will of God and their duty, it directs & binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature hearts, and lives, *n*: so as examining themselves thereby, they may come to further conviction of humiliation for and hatred against sin *o*, together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*, and the threatnings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like manner, show them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*, although not as due to them by the Law, as a covenant of works *t*. So as a mans doing good, and refraining from evil, because the Law encourageth the one, and deterreth from the other, is no evidence of his being under the Law, and not under grace *u*, *m* *Rom.* 6. 14. *Gal.* 2, 16. *and* 3. 13. *and* 4. 4, 5. *Acts* 13. 39. *Rom.* 8. 1. *n* *Rom.* 7 21. 22, 23. *Psal.* 119. 4. 5. 6. 1 *Cor.* 7, 19. *Gal.* 5 14. 16, 18, 19, 23. *o* *Rom.* 7 7. *and* 3. 20. *p* *James* 1. 23 24. 25. *Rom.* 7. 9, 14. 24. *q* *Gal.* 3. 14. *Rom.* 7, 24, 15. *and* 8. 3. 4. *r* *James* 2. 11. *Psal.* 119. 101. 104, 128. *s* *Ezra.* 9. 13 14. *Psal.* 89. 30. 34. *t* *Levit.* 26. 1. *to* 14. *with* 2 *Cor.* 6. 16. *Eph.* 6. 2. 3 *Psal.* 37, 11. *with* *Mat.* 5. 5. *Psal.* 9. 11. *u* *Gal.* 2. 16. *Luke* 17. 10. *u* *Rom.* 6. 12. 14. 1 *Pet.* 3. 8. 9. 10, 11, 12. *with* *Psal.* 34. 12. *to* 17. *Heb.* 12. 28. 29.

VII. Neither are the fore-mentioned uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *u*, the Spirit of Christ subduing and

and inabling the will of man to do that freely and cheerfully which the will of God revealed in the Law, requireth to be done *t.* u *Gal.* 3. 21. x *Ezek.* 36. 27. *Heb.* 8. 10. *Jer.* 31, 33.

CHAP. XX.

Of Christian liberty & Liberty of Conscience.

THe liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a* and in their being delivered from this present evil world, bondage to Satan, and dominion of sin *b*, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*; as also in their free access to God *d*, and their yeelding obedience unto him, not out of slavish fear but a child like love and willing mind *e*. All which were common also to believers under the Law *f*. But under the New Testament, the liberty of Christians is further inlarged in their freedom from the yoke of the ceremonial Law, to which the Jewish Church was subjected *g*, and in greater boldness of access to the Throne of grace *h*, and in fuller communications of the free Spirit of God, then believers under the Law did ordinarily partake of *i*. a *Tit.* 2, 14. 1 *Thess.* 1. 10. *Gal.* 3. 13. b *Gal.* 1. 4. *Col.* 1. 4. *Col* 1. 13 *Acts* 26. 18. *Rom.* 6. 14. c *Rom.* 8, 28 *Psal.* 119. 71. 1 *Cor.* 15. 54 *to* 57. *Rom.* 8. 1. d *Rom.* 5. 1. 2. e *Rom.* 8. 14 15. 1 *John* 4. 18. f *Gal.* 3 9. 14. g *Gal.* 4. 1. 2 3 6, 7. *and* 5, 1. *Acts* 15, 10. 11. h *Heb.* 4, 14. 16. *Heb.* 10 19. *to* 22. i 1 *John* 7. 38. 39. 2 *Cor.* 3. 13 17 19.

II. God alone is Lord of the conscience *k*, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, if matters of faith or worship *l*.

So

So that to believe ſuch doctrines, or to obey ſuch commands out of conſcience, is to betray true liberty of conſcience *m*; and the requiring of an implicite faith, and an abſolute and blind obedience, is to deſtroy liberty of conſcience, and reaſon alſo *n*. k *James* 4. 12. *Rom.* 14. 4. l *Acts* 4. 19 *&* 5. 29. 1 *Cor.* 7. 23. *Mat.* 23. 8 9, 10 2 *Cor.* 1, 24; *Mat.* 15, 9: m *Col.* 2. 20, 22, 23; *Gal.* 1, 10 *and* 2. 4. 5; *and* 5. 1; n *Rom.* 10. 17. *and* 14. 23; *Iſa.* 8. 20; *Acts* 17. 11. *John* 3. 22. *Hoſ* 5. 11. *Rev.* 13. 12. 16, 17. *Jer.* 8. 9.

III. They who upon pretence of Chriſtian liberty, do practiſe any ſin, or cheriſh any luſt, do thereby deſtroy the end of Chriſtian liberty, which is, that being delivered out of the hands of our enemies, we might ſerve the Lord without fear, in holineſs and righteouſneſs before him, all the dayes of our life *o*. o *Gal.* 5. 13. 1 *Pet.* 2. 16. 2 *Pet.* 2. 19. *John* 8, 34. *Luke* 1, 74, 75.

IV. And becauſe the powers which God hath ordained, & the liberty which Chriſt hath purchaſed, are not intended by God to deſtroy, but mutually to uphold and preſerve one another. They who upon pretence of Chriſtian liberty ſhal oppoſe any lawful power or the lawful exerciſe of it, whether it be civil or Eccleſiaſtical, reſiſt the ordinance of God *p*. And for their publiſhing of ſuch opinions, or maintaining of ſuch practiſes as are contraty to the light of nature, or to the known principles of Chriſtianity, whether concerning faith, worſhip, or converſation, or to the power of godlineſs, or ſuch erroneous opinions or practiſes, as either in their own nature, or in the manner of publiſhing or maintaining them, are deſtructive to the external peace and order which Chriſt hath eſtabliſhed in the Church, they may lawfully be called to account, and proceeded againſt by the cen-

ſure

ſure, of the Church *q*, and by the power of the civil Magiſtrate *r*. p *Mat.* 12 25. 1 *Pet.* 2, 13. 14 16. *Rom* 13. 1. *to* 8. *Heb.* 13 17. q *Rom.* 1. 32 *with* 1 *Cor.* 5, 1. 5, 11, 13. 2 *John verſ* 10, 11. *and* 2 *Theſ.* 3. 14. *and* 1 *Tim.* 6. 3. 4. 5 *and Tit.* 1, 10, 11. 13. *and Tit.* 3, 10. *with Mat.* 18, 15, 16, 17. 1 *Tim.* 1. 19 20. *Rev.* 22. 14. 15. 10. *and* 3. 9. r *Deut.* 13. 6. *to* 12 ; *Rom.* 13. 3. 4. *with* 2 *John verſ.* 10. 11. *Ezra.* 7 23. 25, 26, 27 28. *Rev.* 17. 12. 16, 17. *Neh.* 13. 15. 7. 21. 22, 25, 30. 2 *Kings* 13. 5. 6 9. 20. 21. 2 *Chr.* 34. 33. 2 *Chr.* 15 12. 13, 16. *Dan.* 3 29. 1 *Tim.* 2, 2, *Iſa.* 49. 23 *Zech.* 13. 2. 3.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath day.

THe light of Nature ſhoweth that there is a God, who hath Lordſhip and Soveraignry over all, is good, and doth good unto all and is therefore to be feared, loved, praiſed, called upon, truſted in, & ſerved with all the heart, and with all the ſoul, and with all the might *a*. But the acceptable way of worſhipping the true God, is inſtituted by himſelf, and ſo limited by his own revealed Will, that he may not be worſhipped according to the imaginations & devices of men, or the ſuggeſtions of ſatan, under any viſible repreſentation, or any other way not preſcribed in the holy Scripture *b*. a *Rom.* 1. 20. *Acts* 17. 24. *Pſal.* 119. 68. *Jer* 10. 7. *and* 31. 24. *and* 18. 3. *Rom.* 10 12. *Pſal.* 6. 8. *Joſh* 24. 18. *Mark* 12. 33. b *Deut* 12. 32. *Mat.* 15. 9. *Acts* 17. 25. *Mat.* 5 9. 10. *Deut* 4. 15. *to* 20. *Exod.* 20. 4 5. 6. *Col.* 2 23.

II. Religious Worſhip is to be given to God, the Father, Son, and Holy Ghoſt, and to him alone *c*. not to Angels, Saints, or any other creature *d*, and ſince the Fall, not without a Mediator ; nor, in the mediation of any other, but of Chriſt alone *e*, c *Mat.*

4. 10.

4. 10. *with John* 5. 23. *and* 2 *Cor.* 11. 14. d *Col.* 2. 18. *Rev.* 19. 10. *Rom.* 1. 25. e *John* 14. 6. 1 *Tim.* 2. 5. *Eph.* 2. 18. *Col.* 3. 17.

III. Prayer with thanksgiving, being one special part of Religious Worship *f*, is by God required of all men *g*: and that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverence *l*, and if vocal, in a known tongue *m*. f *Phil.* 4. 6. g. *Psal.* 65. 2. h *John* 14. 13. 14. 1 *Pet.* 2. 5. i *Rom.* 8. 26. k 1 *John* 5. 14. l *Psal.* 47. 7. *Eccl.* 5. 1. 2. *Heb.* 12. 28. *Gen.* 18. 27. James 5. 6. *and* 1. 6. 7. *x Mark* 11. 24. *Mat.* 6. 12. 14, 15. *Col.* 4. 2 *Eph.* 6. 18. m 1 *Cor.* 14. 14.

IV. Prayer is to be made for all things lawful *n*, and for all sorts of men living, or that shal live hereafter *o*: but not for the dead *p*, nor for those of whom it may be known that they have sinned the sin unto death *q*. n 1 *John* 5. 14. o 1 *Tim* 2. 1. 2. *John* 17. 20. 2 *Sam.* 7. 29 *Ruth* 4. 12. p 2 *Sam.* 12. 21, 22, 23. *with Luke* 16, 16. 25. 26. *Rev.* 14. 13. q 1 *John* 5. 16.

V. The reading of the Scripture with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence *t*, singing of Psalms with grace in the heart *u*, as also the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God, *w*, beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanksgivings, upon some special occasions *a*, which are in their several times and seasons, to be used in an holy and religious manner *b*. r *Acts* 15, 21. *Rev.* 1, 3. s 2 *Tim.* 4. 2. t *James* 1, 22. *Acts* 10. 39. *Mat.* 13. 19.

19. *Heb.* 4, 2. *Iſa.* 66. 2. u *Col.* 3. 16. *Eph.* 5. 19, *James* 5, 13 w *Mat.* 28. 19. 1 *Cor.* 11. 23. *to* 29. *Acts* 2, 41. x *Deut.* 6, 13 *with Neh.* 10. 29. y *Iſa.* 19, 21. *with Eccel.* 5, 4, 5 z *Joel.* 2. 12. *Eſther* 4, 16. *Mat.* 9 15, 1 *Cor.* 7 5. a *Pſal.* 107. *throughout*, *Eſther* 9. 22. b *Heb.* 12, 28.

VI. Neither Prayer nor any other part of religious Worſhip, is now under the Goſpel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*, but but God is to be worſhipped every where *d*, in ſpirit and truth *e*: as in private families *f*, daily *g*, and in ſecret, each one by himſelf *h*: ſo more ſolemnly in the publick aſſemblies, which are not carelesly, or wilfully to be neglected, or forſaken when God by his Word or Providence called thereunto *i*. c *John* 4. 21. d *Mal.* 1, 11. 1 *Tim.* 1. 8. e *John* 4 23 24. f *Jer.* 10, 25. *Deut.* 6, 6. 7. *Job* 1. 5: 2 *Sam.* 6. 18. 20. 1 *Pet.* 3. 7: *Acts* 10. 2. g *Mat.* 6. 11. h *Mat.* 6 6. *Eph.* 6, 18. i *Iſai* 56. 6, 7. *Heb.* 10. 25. *Prov.* 1, 20. 21. 24. *and* 8. 34. *Acts* 13. 42. *Luke* 4. 16. *Acts* 2. 42.

VII. As it is of the Law of Nature, that in general, a due proportion of time be ſet apart for the worſhip of God: ſo, in his Word, by a poſitive Moral, and perpetual Commandment, binding all men, in all ages, he hath particularly appointed one day in ſeven for a Sabbath, to be kept holy unto him *k*; which from the beginning of the World to the reſurrection of Chriſt, was the laſt day of the week; and from the reſurrection of Chriſt, was changed into the firſt day of the week *l*, which in Scripture is called, the Lords day *m*, and is to be continued to the end of the world, as the Chriſtian Sabbath *n*. k *Exod.* 20 8. 10. 11. *Iſa.* 56, 2. 4. 6. 7. l *Gen.* 2, 2, 3: 1 *Cor.* 16. 1. 2. *Acts* 20. 7. m *Rev.* 1, 10. n *Exod.* 10. 8, 10. *with Mat.* 5. 17. 18.

VIII. This

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs, before hand, do not only obſerve an holy reſt all the day, from their own works, words and thoughts about their worldly imployments and recreations *o*, but alſo are taken up in the whole time in the publick and privat exerciſes of his worſhip, and in the duties of neceſſity and mercy *p*. o *Exod.* 20. 8, *and* 16. 23. 25, 26, 29, 30. *and* 31, 15, 16, 17. *Iſai.* 58, 13. *Neh.* 13, 15, 16, 17, 18, 19, 21, 22. p *Iſai.* 58, 13. *Mat.* 12. 11, *to* 13.

CHAP. XXII.

Of lawful Oaths and Vows.

A Lawful Oath is a part of religious worſhip *a*, wherein upon juſt occaſion, the perſon ſwearing ſolemnly, calleth God to witneſs what he aſſerteth or promiſeth, and to judge him according to the truth or falſhood of what he ſweareth *b*. a *Deut.* 10. 20. b *Exod.* 20, 7. *Levit.* 19, 12. 2 *Cor.* 1, 23. 2 *Chron.* 6, 22, 23.

II. The Name of God only is that by which men ought to ſwear, and therein it is to be uſed with all holy fear and reverence *c*. Therefore to ſwear vainly, or raſhly, by that glorious and dreadful Name, or to ſwear at all by any other thing, is ſinful, and to be abhorred *d*. Yet as in matters of weight and moment, an oath is warranted by the Word of God under the New Teſtament, as well as under the Old *e*, ſo a lawful oath being impoſed by lawfull authority, in ſuch matters, ought to be taken *f*. c *Deut.* 6, 13. d *Exod.* 20, 7. *Jer.* 5. 7. *Mat.* 5. 34. 37. *James* 5, 12. e *Heb.* 6. 16. 2 *Corint.* 1. 23. *Iſai.* 25, 16. f 1 *Kings* 8. 31. *Neh.* 13, 25. *Ezra.* 10. 5.

III. Whoſoever taketh an oath, ought duly to conſider the weightineſs of ſo ſolemn an act, and therein

to

to avouch nothing but what he is fully perſwaded is the truth g. Neither may any man bind himſelf by oath to any thing but what is good and juſt, and what he believeth ſo to be, and what he is able and reſolved to perform h. Yet it is a ſin to refuſe an oath touching any thing that is good and juſt, being impoſed by lawful authority i. g *Exod.* 20, 7: *Jer.* 4. 2. h *Gen.* 24. 2 3 5 6. 8. 9. i *Num.* 5. 19. 21. *Neh.* 5. 12. *Exod.* 22, 7, 8. 9. 10, 11.

IV. An oath is to be taken in the plain and common ſenſe of the words, without equivocation, or mental reſervation *k.* It cannot oblige to ſin; but in any thing not ſinful, being taken, it binds to performance, although to a mans own hurt *l.* nor is it to be violated, although made to hereticks or infidels *m.* k 4. 2. *Pſal.* 24. 4. l 1 *Sam* 25, 22, 32. 33. 34. *Pſal.* 15. 4. m *Ezek.* 17. 16, 18. 19. *Joſh.* 9. 18. 19. *with* 2 *Sam.* 21. 1.

V. A vow is of like nature with a promiſſory oath, and ought to be made with the like religious care, and to be performed with the like faithfulneſs *n.* n *Iſai.* 17, 21. *Eccleſ.* 5, 4, 5, 6. *Pſal.* 61. 8. *and* 61. 13. 14.

VI. It is not to be made to any creature, but to God alone *o*: and that it may be accepted, it is to be made voluntarily, out of faith, and conſcience of duty, in way of thankfulneſs, for mercy received, or for the obtaining of what we want, whereby we more ſtrictly bind our ſelves to neceſſary duties; or to other things, ſo far and ſo long as they may fitly conduce thereunto *p.* o *Pſal.* 76. 11. *Jer* 44 25. 26. p *Deut.* 23. 21. 22. 23. *Pſal.* 50. 14 *Gen* 28. 20. 21. 22. 1 *Sam.* 5. 11. *Pſal.* 66 13 14. *and* 132. 2, 3, 4, 5.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein

therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respects, Popish Monastical vows of perpetual single life, professed poverty, and regular obedience, are so fare from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*. q *Acts* 23. 12. 14. *Mark* 6. 26. *Numb* 30 5, 8. 12. 13. r *Mark* 19. 11. 12. 1 *Cor.* 1. 2. 9. *Eph.* 4. 28. 1 *Pet.* 1. 2. 1 *Cor.* 7. 23.

CHAP. XXIII.

Of the Civil Magistrat.

GOD, the supreme Lord and King of all the world, hath ordained Civil Magistrats to be under him, over the people, for his own glory, and the publick good: and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers *a*. a *Rom.* 13. 1. 2. 3. 4. 1 *Pet.* 2, 13. 14.

II. It is lawful for Christians to accept and execute the Office of a Magistrat, when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholsome laws of each Common-wealth *c*; so for that end, they may lawfully now under the New Testament, wage war upon just and necessary occasion *d*. b *Prov.* 8. 15, 16. *Rom.* 13, 1. 2. 4. c *Psal.* 2, 10, 11, 12. 1 *Tim.* 2, 2. *Psal.* 82. 3. 4. 2 *Sam.* 23, 3. 1 *Pet.* 1. 13. d *Luke* 3. 14. *Rom.* 13. 4. *Mat.* 8. 6. 10 *Acts.* 10. 1. 2. *Rev.* 17. 14. 16.

III. The Civil Magistrat may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the Kingdom of Heaven: yet he hath authority, and it is his duty to take order that

that unity and peace be preſerved in the Church, that the truth of God be kept pure and intire, that all blaſphemies and hereſies be ſuppreſſed, all corruptions and abuſes in worſhip and diſcipline prevented, or reformed, and all the Ordinances duly ſetled, adminiſtred and obſerved *f*. For the better effecting whereof, he hath power to call Synods, to be preſent at them, and to provide that whatſoever is tranſacted in them, be according to the mind of God *g*. e 2 *Chron.* 66. 18. *with Matth.* 18. 17. *and* 16. 19. 1 *Cor.* 12. 28. 29. *Eph.* 4. 11 12. 1 *Cor.* 4. 1, 2. *Rom.* 10. 15 *Heb.* 5. 4. f *Iſa.* 49. 13 *Pſa.* 122. 9. *Ezra* 7. 23. 25. 26. 27, 28. *Lev.* 24. 16. *Deut.* 13. 5 6 12. 2 *Kings* 18 4. 1 *Chron.* 12. 1. *to* 9. 1 *Kings* 13 1, *to* 26 2 *Chron.* 34 33. *&* 15, 12. 13. g 2 *Chron* 9. 8. 9. 10 11. *&* 29, 30. *chapters Mat* 2. 4. 5.

IV. It is the duty of people to pray for Magiſtrats *h*, to honor their perſons *i*, to pay them tribute and and other dues *k*: to obey their lawful commands, and to be ſubject to their authority, for conſcience ſake *l*. Infidelity or difference in Religion, doth not make void the Magiſtrats juſt and legal authority, nor free the people from their due obedience to him *m*; from which Eccleſiaſtical perſons are not exempted *n*: much leſs hath the Pope any power and juriſdiction over them in their Dominions, or over any of their people; and leaſt of all to deprive them of their Dominions, or lives, if he ſhal judge them to be hereticks or upon any other pretence whatſoever *o*. h 1 *Tim.* 2. 1, 2. 1 *Pet.* 2. 17. k *Rom.* 13. 6 7. l *Rom.* 13. 5. *Tit* 1. 3. m 1 *Pet.* 2. 13. 14 16. n *Rom* 13 1. 1 *Kings* 2, 35. *Acts* 25. 9. 10. 11 . 2 *Pet.* 1. 10. 11. *Jude* 8. 9. 10, 11. o 2 *Theſ.* 2. 4. *Rev.* 13. 15. 16, 17.

CHAP. XXIV *Of Marriage and Divorce.*

MArriage is to be between one man and one woman

man: Neither is it lawful for any man to have more then one wife, nor for any woman to have more then one husband at the same time *a*. a *Gen*, 2. 24. *Mat.* 19. 5. 6. *Prov* 2. 17.

II. Marriage was ordained for the mutual help of husband and wife *b*, for the increase of mankind with a legitimate issue, and of the Church with an holy seed *c* and for preventing of uncleanness *d*. b *Gen.* 2. 18. c *Mal.* 2. 15. d 1 *Cor* 7, 2. 9.

III It is lawful for all sorts of people to marry, who are able with judgement to give their consent *e*. Yet is it the duty of Christians to marry only in the Lord *f*. And therefore such as profess the true reformed Religion should not marry with infidels, Papists, or other idolaters: Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies g. e *Heb.* 13 4. 1 *Tim.* 4. 3. 1 *Cor.* 7. 36. 27. 38. *Gen.* 24. 57, 58. f 1 Cor. 7. 39. g. *Gen.* 34. 14. *Exod.* 34. 16. *Deut.* 7. 3. 4. 1 *Kings* 11. 4. *Neh.* 13. 25. 26, 27. *Mal.* 11, 12, 2 *Cor.* 6. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*. Nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred nearer in blood then he may of his own, nor the woman of her husbands kindred nearer in blood then of her own *k*. h *Levit.* 28. *chap.* 1 *Cor.* 5. 1. *Amos* 2 7. i *Mark* 6. 18. *Levit.* 18. 24. 25. 26 27. 28. k *Levit.* 20, 19. 20. 21.

V. Adultery, or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract *l*.

In

In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce *m*, and after the divorce to marry another, as if the offending party were dead *n*. l *Mat.* 1, 18. 19, 20. m *Mat.* 5. 31, 32. n *Mat.* 16. 9. *Rom.* 7. 2 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage; yet nothing but adultery, or such wilful desertion, as can no way be remedied by the Church, or Civil Magistrat, is cause sufficient of dissolving the bond of marriag *o*: wherein a publick and orderly course of proceeding is to be observed: and the persons concerned in it, not left to their own wills, and discretion *in* their own case *p*. o *Mat.* 19. 8 9. 1 *Cor.* 7. 15. *Mat.* 19. 9. p *Deut.* 24. 1. 2, 3. 4.

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church, which is invisible, consists of the whole number of the Elect, that hath been, are or shal be gathered into one, under Christ the Head thereof, and is the Spouse, the body, the fulness of him that filleth all in all *a*. a *Eph.* 1, 10. 21 23. *and* 5. 23. 27. 32. *Col.* 1. 18.

II. The visible Church which is also Catholick or Universal under the Gospel (not confined to one Nation, as before, under the Law) consists of all those throughout the world that Profess the true Religion *b* and of their children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the house and family of God *e*, out of which there is no ordinary possibility of salvation *f*. b 1 *Cor.* 1, 2. *and* 12, 12. 13. *Psal.* 2 8. *Rev.* 7 9. *Rom.* 15 9. 10. 11, 12. c 1 *Cor.* 8 14. *Acts* 2 39. *Ez.* 16. 20. 21. *Rom.* 11. 26. *Gen.* 17. 7. d *Mat.* 13. 47. *Isai.* 7. 7. e *Eph.* 1. 19. *&* 3. 25. f *Acts* 2, 47.

III. Unto

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles and Ordinances of God, for the gathering and perfecting of the Saints in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto *g*. g 1 *Cor.* 12. 28 *Eph.* 11. 12. 13 *Mat* 28. 19. 20. *Isa.* 59. 21.

IV. This Catholick Church hath been sometimes more sometimes less visible *h*. And particular Churches which are members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick worship performed more or less purely in them *i*. h *Rom.* 11. 3. 4. *Rev.* 2. 6. 14. i *Rev.* 2. 3. *chap* 1 *Cor.* 5. 6. 7.

V. The purest Churches under Heaven are subject both to mixture and error *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless there shal be alwayes a Church on Earth to worship God according to his will *m*. k 1 *Cor.* 13 12. *Rev.* 2. 3. *chap Mat.* 13. 24 *to* 47. l *Rev.* 18. 2. *Rom.* 11. 18. *to* 23 m *Mat.* 16. 18. *Ps* 72. 17. *&* 102, 28. *Mat* 28, 19 20.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*; nor can the Pope of *Rome* in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God *o*. n *Col.* 1. 18. *Ephe.* 1. 12. o *Mat.* 23, 8, 9, 10. 2 *Thes.* 2. 3. 4. 9. *Rev.* 13, 6.

CHAP. XXVI.

Of the Communion of Saints,

ALL Saints that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory *a*. And being united to one another in love, they

they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties publick and private, as do conduce to their mutual good, both in the outward and inward man *c*. a *John* 1, 3. *Eph.* 3, 16, 17, 18, 19. *John* 2. 16. *Eph.* 2. 5, 6. *Phil.* 3 10. *Rom.* 4. 5. 6. 2 *Tim.* 2. 12. b *Eph.* 4. 15, 16. 1 *Cor.* 12 7. & 3 21, 22, 23. *Col.* 2 19. c 1 *Thes.* 5. 11. 14. *Rom.* 1, 11, 12, 14. 1 *John* 3. 16, 17, 18. *Gal.* 6. 10.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*: as also, in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus *e*. d *Heb.* 10, 24 25. *Acts* 2. 42. 46 *Isa.* 2. 3. 1 *Cor.* 11, 20 e *Acts* 2. 44 45, 1 *John* 3. 17. 2 *Cor.* 8, 9. *Chap. Acts* 11. 29 30.

III. This communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous *f*. Nor doth their communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions *g*. f *Col.* 1, 18, 19. 1 *Cor.* 8. 6. *Isa.* 42. 8. 1 *Tim.* 6 15. 16. *Psal.* 45. 7. *with Heb.* 1, 8, 9. g *Exod* 10. 15. *Eph.* 4 28. *Acts* 5. 4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy signes, and seals of the Covenant of Grace *a*, immediatly instituted by God *b*, to represent Christ, and his benefits, and to confirm

our interest in him c: as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ according to his word
a *Rom.* 4. *Gen.* 17. 7. 10. b *Mat.* 18,19. 1 *Cor.* 11, 13. c 1 *Cor.* 10.16. *and* 11,25 26. *Gal.* 3. 27. d *Rom.* 15. 8. *Exod.* 12, 48: *Gen.* 34; 14. e *Rom.* 6. 3. 4. 1 *Cor.* 10, 16, 21.

II. There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one, are attributed to the other *f.* f *Gen.* 17. 10. *Mat.* 26, 27, 28: *Tit.* 3. 4.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g:* but upon the work of the spirit *h.* and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefite to worthy receivers *i.* g *Rom.* 2. 28, 29. 1 *Pet.* 3, 21. h *Mat.* 3. 11: 1 *Cor.* 12,13. i *Mat.* 26. 27, 28. *and* 28. 19, 20.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k.* *Mat.* 28, 29. 1 *Cor.* 11, 20, 23. *and* 14. 1 *Heb.* 5. 4.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were fore substance the same with those of the New *l* l 1 *Cor.* 10, 1, 2, 3, 4.

CHAP. XXVIII. *Of Baptism.*

BAptism is a Sacrament of the New Testament ordained

ordained by Jeſus Chriſt *a*, not only for the ſolemn admiſſion of the party baptized, into the viſible Church *b*: but alſo to be unto him a ſign and ſeal of the covenant of grace *c*, of his ingrafting into Chriſt *d*, of regeneration *e*, of remiſſion of ſins *f*, and of giving up unto God through Jeſus Chriſt, to walk in newneſs of life *g*, which Sacrament is by Chriſts own appointment to be continued in his Church, until the end of the world *h*. a *Mat.* 18, 19 b 1 *Cor.* 12, 13. c *Rom.* 4. 11. *with Col.* 2. 11, 12. d *Gal.* 3. 27. *Rom.* 6. 5. e *Tit.* 3 5. f *Mark* 1. 4. g *Rom.* 6. 3 4. h *Mat.* 28. 19. 20.

II. The outward element to be uſed in this Sacrament is water, wherewith the party is to be baptized, in the Name of the Father, and of the Son, and of the holy Ghoſt, by a Miniſter of the Goſpel lawfully called thereunto *i*. i *Mat.* 3. 11. r 1 *John* 1. 33. *Mat.* 28, 19, 20.

III. Dipping of the perſon into the water is not neceſſary, but Baptiſm is rightly adminiſtred by powring or ſprinkling water upon the perſon. k *Heb.* 9, 10. 19. 20. 21; 22. *Acts* 2. 41. *and* 16. 33. *Mark* 7. 4.

IV. Not only thoſe that do actually profeſs faith in, and obedience unto Chriſt *l* but alſo the infants of one or both believing parents are to be baptized *m*. l *Mark* 16, 15, 16. *Acts* 8, 37. 38. m *Gen.* 17. 7. 9. *Gal.* 3. 9, 14. *Col.* 2. 11, 12. *Acts* 2. 38, 39 *Rom.* 4. 11, 12. 1 *Cor.* 7. 14. *Mat.* 28 19. *Mark* 10, 13, 14. 15, 16. *Luke* 18. 15.

V. Although it be a great ſin to contemn or neglect this Ordinance *n*, yet grace and ſalvation are not ſo unſeparably annexed unto it, as that no perſon can be regenerated or ſaved without *e*, or that all that are baptized are undoubtedly regenerated *p*. n *Luke* 7. 30, *Exod.* 4. 24, 25, 26. o *Rom.* 4. 11 *Acts* 10. 2, 4. 22. 31 47, p *Acts* 8. 13. 23.

VI. The efficacy of Baptism is not tyed to that moment of time wherein it is administred *q*, yet notwithstanding by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of Gods own will *r*. o *John* 3. 5. 8. r *Gal.* 3. 27. *Tit.* 3. 5. *Eph.* 5. 25. 26. *Acts* 2. 38. 41.

VII. The Sacrament of Baptism is but once to be administred unto any person *s*. f *Tit.* 3. 5.

CHAP. XXIX.

Of the Lords Supper.

OUr Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body & Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nowrishment and growth in him, their further engagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body *a*, a 1 *Cor.* 11. 23. 24. 25, 26. *and* 10. 16, 27, 28. 2 *Cor.* 12. 13.

II. In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, & a spiritual oblation of all possible praise unto God for the same *c*: so that the Popish sacrifice of the Mass (as they call it) is most abominably injurious to Christs one only sacrifice, the alone propitiation for all the sins of the elect *d*. d *Heb.* 9. 22, 25, 26, 28. c 1 *Cor.* 11. 24, 25, 26. *Mat.* 26. 26, 27.

27. d *Heb.* 7. 24. 25, 27. & 10. 11, 12, 14. 18.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine; and thereby to set them apart, from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants e; but to none who are not then present in the Congregation f. e *Mat.* 26. 26 27, 28. *Mark* 14, 22, 23. 24. *Luke* 22. 19. 20. *with* 1 *Cor.* 11. 23, 24, 25, 26. f *Acts* 20. 7. 1 *Cor.* 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone g; as likewise the denyal of the cup to the people h, worshipping the elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament and to the institution of Christ i. g 1 *Cor.* 10. 16. h *Mark* 14. 23. 1 *Cor.* 11. 25, 26, 27, 28, 29. i *Mat.* 15. 9.

V. The outward elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the thing they represent, to wit, the Body and Blood of Christ k, albeit in substance and nature they still remain truly and only bread and wine, as they were before l k *Mat.* 26. 26. 27, 28. l 1 *Cor.* 11. 26, 27, 28. *Matth.* 26. 29.

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christs Body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason, overthroweth the

nature of the Sacrament, & hath been, as is the cauſe of manifold ſuperſtitions, yea of groſs idolatries *m*.

m Acts 3. 21. 1 *Cor*, 11, 24, 25, 26. *Luke* 24. 6. 39.

VII. Worthy receivers outwardly partaking of the viſible elements in this Sacrament *n*, do then alſo inwardly by faith, really and indeed, yet not carnally and corporally, but ſpiritually receive and feed upon Chriſt crucified, and all the benefits of his death: The Body and blood of Chriſt being then, not corporally or carnally, in, with, or under the bread and wine, yet as really, but ſpiritually preſent to the faith of believers in that Ordinance, as the elements themſelves are to their outward ſenſes *o*. n 2 *Cor*. 11. 28. o 1 *Cor*. 10. 16.

VIII. Although ignorant and wicked men receive the outward elements in this Sacrament, yet they receive not the thing ſignified thereby, but by their unworthy coming thereunto, are guilty of the Body and blood of the Lord to their own damnation. Wherefore all ignorant and ungodly perſons, as they are unfit to enjoy communion with him, ſo are they unworthy of the Lords Table: and cannot without great ſin againſt Chriſt, while they remain ſuch, partake of thoſe holy myſteries, or be admitted thereunto *q*. p 1 *Cor*. 11. 27, 28, 26. 2 *Cor*. 6, 14, 15, 16. q 1 *Cor*. 5, 6, 7, 13. 2 *Theſ*. 3. 6 14, 15, *Mat*. 7, 6.

CHAP. XXX.

Of Church cenſures.

THe Lord Jeſus, as King and Head of his Church, hath therein appointed a government in the hand of Church Officers, diſtinct from the Civil Magiſtrate *a*. a *Iſa*. 5, 6, 7. 1 *Tim*. 5. 17. 1 *Theſ*. 5. 12. *Acts* 20. 17. 28 *Heb*. 13 7. 17. 24. 1 *Cor*. 12, 28. *Mat*. 28. 18 19. 20.

II. To theſe Officers the keyes of the Kingdom of heaven

heaven are committed: by vertue whereof, they have power reſpectively to retain and remit ſins, to ſhut that Kingdom againſt the impenitent, both by the Word and cenſures, and to open it unto penitent ſinners, by the miniſtry of the Goſpel, and by abſolution from cenſures, as occaſion ſhal require *b.* b *Mat.* 16 19. *&* 18. 17. 18. *John* 20. 20. 21, 22, 23. 2 *Cor.* 2, 6, 7, 8.

III. Church cenſures are neceſſary for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Chriſt and the holy profeſſion of the Goſpel, and for preventing the wrath of God which might juſtly fall upon the Church, if they ſhould ſuffer his covenant and the ſeals thereof to be prophaned by notorious and obſtinat offenders *c.* c 1 *Cor.* 11. 27. *to the end, with* Jude 23.

IV. For the better attaining of theſe ends, the Officers of the Church are to proceed by admonition, ſuſpenſion from the Sacrament of the Lords Supper for a ſeaſon & by excommunication from the Church, according to the nature of the crime, and demerit of the perſon *d.* d 1 *Theſ.* 5. 12. 2 *Theſ.* 3. 6, 14, 15 1 *Cor.* 5. 4, 5, 13. *Mat.* 18. 17. *Tit.* 3. 10.

CHAP. XXXI.

Of Synods and Councils.

FOr the better government and further edification of the Church, there ought to be ſuch Aſſemblies as are commonly called Synods or Councils *a.* a *Acts* 15. 2, 4, 6.

II. As Magiſtrats may lawfully call a Synod of Miniſters and other fit perſons, to conſult and adviſe with about matters of Religion *b:* ſo if Magiſtrats be open enemies to the Church, the Miniſters of Chriſt,

or themselves, by vertue of their Office, or they with other fit persons, upon delegation from their Churches, may meet together in such assemblies c. b *Isa.* 49.23. 1 *Tim.* 2 12. 2 *Chron.* 19 8 9. 10, 11. *and* 29. 30. *Chap. Mat.* 2. 4 5. *Prov.* 11. 14. c *Acts* 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods and Councils, ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the publick worship of God, and government of his Church, to receive complaints, in cases of final administration, and authoritively to determine: the same; which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for the agreement with the word, but also for the power whereby they are made, as being an Ordinance of God appointed thereunto in his Word d. d *Acts* 15. 15, 18, 24, 27, 28, 29, 30, 31. *Acts* 16. 4. *Mat.* 18. 17, 18. 19. 20.

IV. All Synods or Councils since the Apostles time, whether general or particular, may erre, and many have erred; therefore they are not to be made the rule of faith or practise, but to be used as an help in both e. e *Eph.* 2. 20. *Acts* 17 11. 1 *Cor.* 2. 5. 2 *Cor.* 1. 24.

V. Synods and Councils are to handle, or conclude nothing but that which is Ecclesiastical; and are not to intermeddle with Civil affairs which concern the Common wealth, unless by way of humble petition in cases extraordinary, or by way of advice; for satisfaction of conscience, if they be thereunto required by the Civil Magistrate f. f *Luke* 12. 13, 14. *Jo.* 18. 36.

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe bodies of men after death, return to the dust, and see corruption *a:* but their souls (which neither

neither die nor sleep) having an immortal subsistence, immediatly return to God who gave them *b*: the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgement of the great day *d*. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none. a *Gen.* 3. 19. *Act.* 13. 36. b *Luke* 23. 43. *Eccl.* 12. 7. c *Heb.* 12. 23 c *Cor.* 5. 1, 6. 8. *Phil.* 1. 23. *Acts* 2. 31. *Eph.* 4. 10. d *Luke* 16. 23, 24. *Acts* 1. 25. *Jude* 6. 7. 1 *Pet.* 3. 19.

II. At the last day, such as are found alive, shal not die, but be changed *e*: and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*. e 1 *Thes.* 4. 17. 2 *Cor.* 15. 51, 52. f *Job* 19. 26. 27. 1 *Cor.* 15. 42. 43. 44.

III The bodies of the unjust shal by the power of Christ be raised to dishonor: the bodies of the just by his Spirit unto honor, and be made conformable to his own glorious body *g*. g *Acts* 21. 15. *John* 5. 28, 29. 1 *Cor.* 15. 42. *Phil.* 3. 21.

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ *a*, to whom all power and judgement is given of the Father *b*. In which day, not only the apostat Angels shal be judged *c*, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive according to what they have done in

the body, whether good or evil *d*. a *Acts* 17, 31. b *John* 5, 21, 27. c 1 *Cor.* 6. 3. *Jude* 6. 2 *Pet.* 2, 4. d 2 *Cor.* 5, 10. *Eccl.* 12, 14. *Rom.* 2, 16, and 14 10. 12. *Matth. Chap.* 12. *verſ.* 36. 37.

II. The end of Gods appointing this day, is for the manifeſtation of the glory of his mercy, in the eternal ſalvation of the elect, and of his juſtice, in the damnation of the reprobate who are wicked and diſobedient: for then ſhal the righteous go into everlaſting life, and receive that fulneſs of joy and refreſhing which ſhall come from the preſence of the Lord: but the wicked who know not God and obey not the Goſpel of Jeſus Chriſt, ſhal be caſt into eternal torments, and be puniſhed with everlaſting deſtruction from the preſence of the Lord, & from the glory of his power *e*. e *Matth.* 25. 31. *to the end: Rom.* 2. 5. 6. & 9, 22, 23. *Mat.* 25. 21. *Acts* 3. 19. 2 *Theſ.* 1. 7, 8, 9, 10.

III. As Chriſt would have us to be certainly perſwaded that there ſhal be a day of Judgement, both to deter all men from ſin, and for the greater conſolation of the godly in their adverſity *f*; ſo will he have that day unknown to men, that they may ſhake off all their carnal ſecurity, and be alwayes watchful, becauſe they know not at what hour the Lord will come, and may be ever prepared to ſay, Come, Lord Jeſus, come quickly, Amen *g*. f 2 *Pet.* 3. 11, 14. 2 *Cor.* 5. 10. 11. 2 *Theſ.* 5. 6. 7. *Luke* 21. 27. 28. *Rom.* 8. 23. 24, 25. g *Matth.* 24. 36. 42. 43, 44. *Mark* 13 35. 36. 37. *Luke* 12, 35. 36. *Rev.* 12. 20.

FINIS.

The Larger CATECHISM,

Firſt agreed upon by the aſſembly of Divines at *Weſtminſter*.

And now appointed by the General Aſſembly of the Church of Scotland, to be a part of Uniformity in Religion between the Kirks of Chriſt in the three Kingdoms.

QUESTION.

WHat is the chief and higheſt end of man? *A.* Mans high and chiefeſt end is, to glorifie God *a*, and fully to enjoy him for ever *b*. a *Rom.* 11. 36. 1 *Cor.* 10. 31. *Pſal.* 73. 1, 2, *to the end*: *John* 17. 21, 22, 23.

Q. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God *c*: but his Word and Spirit only do ſufficiently and effectually reveal him unto men for their Salvation *d*. c *Rom.* 1, 19. 20. *Pſal.* 19. 1, 2, 3. *Acts* 17. 19. d 1 *Cor.* 2, 6, 10. 2 *Tim.* 3, 15. 16. 17. *Iſai.* 56. 21.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Teſtament are the Word of God *e*, the only rule of faith & obedience *f*. e 2 *Tim.* 3, 16. 2 *Pet.* 1. 19. 20, 21. f *Eph.* 2, 20. *Revel.* 22 8. 19. *Iſai.* 8. 20. *Luke* 16. 29, 31. *Gal.* 1. 8. 9. 2 *Tim.* 3. 15, 16, 17.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The

A. The Scriptures manifeſt themſelves to be the Word of God by their majeſty *g*, and purity *h*, by the conſent of all the parts *i*, and the ſcope of the whole, which is to give all glory to God *k*, by their light and power to convince and convert ſinners; to comfort and build up believers unto ſalvation *l*. But the Spirit of God bearing witneſs by and with the Scriptures in the heart of man, is alone able to perſwade it, that they are the very Word of God *m*. g *Hoſ.* 8 12 1 *Cor.* 2. 6. 7. 13. *Pſal.* 119. 128. 129. h *Pſal.* 12. 6. *&* 119. 140. i *Acts* 26. 12. k *Rom.* 3. 19 27. l *Acts* 18. 28. *Heb.* 4. 11. *James* 1. 28. *Pſal.* 19. 7, 8, 9. *Rom* 15. 4. *Acts* 20. 32. m *Joh.* 16. 13, 14. 1 *Joh.* 2. 20. 21. *Joh.* 20. 31.

Q. *What doth the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *n*. n 2 *Tim.* 1. 13.

Q. *What doth the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the Perſons in the God-head *p*, his decrees *q*, and the execution of his decree *r*. o *Heb* 12 6, p *John.* 5 7. *Acts* 15. 14, 15, 16. r *Acts* 4 27. 28.

Q. *What is God?*

A. God is a Spirit *ſ*, in, and of himſelf infinit in being *t*, glory *u*, bleſſedneſs *w*, and perfection *x*, all-ſufficient *y*, eternal *z*, unchangeable *a*, incomprehenſible *b*, every where preſent *c*, almighty *d*, knowing all things *e*, moſt wiſe *f*, moſt holy *g*, moſt juſt *h*, moſt merciful and gracious, long ſuffering, and abundant in goodneſs and truth *i*. l *John* 4 24. *s Exod.* 3. 14. *Job* 11. 7, 8 9. u *Acts* 7. 22. *w* 1 *Tim.* 6. 15. *x Mat.* 1. 48. y *Gen.* 17. 1. z *Pſal.* 90. 2 a *Mal.* 3. 4. *James* 1. 17. b 1 *Kings* 7. 17. c *Pſal.* 139. 2. *to* 23. d *Rev.* 4. 8. e *Heb.* 4. 13. *Pſa.* 145. 5. f *Rom.* 9 27. g *Iſai.* 6. 3. *Rev.* 15. 4. h *Deut.* 31. 4. i *Exod.* 34. 6.

Q. *Are*

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God *k* *Deut.* 6. 4. 1 Cor. 8. 3. 6. *Jer.* 10. 10.

Q. *How many persons are there in the God-head?*

A. There be three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one true, eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties *l*. 1 1 *John* 5. 7. *Mat.* 3. 16. 17. *and* 28, 19. 2 Cor. 11. 14.

Q. *What are the personal properties of the three Persons in the God-head?*

A. It is proper to the Father to beget the Son *m*, & to the Son to be begotten of the Father *n*, and the holy Ghost to proceed from the Father and the Son from all eternity *o*. m *John* 10. 32. *Heb.* 1. 5. 6, 7, *John* 1, 14, 18 o *Job* 15. 16. *Gal.* 4. 6.

Q. *How doth it appear that the Son and the holy Ghost are God equal with the Father?*

A. The Scripture manifest that the Son and the holy Ghost, are God equal with the Father, ascribing unto them such Names *p*, atributs *q*, works *r*, and worship, as are proper to God only *s*. p *Isa.* 3. 5. 8. *with John* 12. 41. *Acts* 28, 25. 1 *John* 5 10. *Acts* 5. 3. 4. q *John* 1. 1. 1 *Sam.* 7. 6. *John* 2. 24. 25. 2 Cor. 2. 10. 11. r Col. 1. 16. *Gen*, 1. 2. *Matth.* 18, 19. 2 Cor. 13. 14.

Q. *What are the Decrees of God?*

A. Gods decrees are the wise, free and holy acts of the counsel of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time *u*, especially concerning Angels and men. t *Eph.* 1 11. *Rom.* 11 33. & 9. 14, 15, 18. u *Eph.* 1. 4, 11. *Rom.* 9. 22. 23. *Ps.* 33 11.

Q. *What hath God especially decreed concerning Angels and men?*

A. God

A. God by an eternal and immutable decree, out of his meer love, for the praise of his glorious grace, to be manifested in due time, hath elected some Angels to glory *w* and in Christ hath chosen some men to eternal life, and the means thereof *x*: and also according to his soveraign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by, and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*. *w* 1 *Tim.* 5. 21. *x* *Eph.* 1. 4, 5, 6. 2 *Thes.* 2, 13, 14. *y* *Rom.* 6. 17, 18, 21, 22. *Matth.* 11. 25 26. 2 *Tim.* 2, 20. *Jude* 4, 4. 2 *Pet.* 2. 8.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free immutable counsel of his own will *z*. z *Eph.* 1, 11.

Q. *What is the work of Creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing, the world, and all things therein, for himself, within the space of six dayes, and all very good *a*. a *Gen.* 1. *Heb.* 11. 3. *Prov.* 16. 4.

Q. *How did God create the Angels?*

A. God created the Angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his commandments, & to praise his Name *h*, yet subject to change *i*. b *Col.* 1. 16. c *Psa.* 104. 4. d *Mat*, 12. 30. e *Mat.* 15 36. f 2 *Sam.* 14. 17. *Mat.* 24. 36. g 2 *Thes.* 1, 7. h *Psal*, 103 20, 21. i, 2 *Pet.* 1, 4.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man

man of the duſt of the ground *l*, and the woman of a rib of the man *m*, indued them with living, reaſonable, and immortal ſouls *n*, made them after his own image *o*, in knowledge *p*, righteouſneſs, and holineſs *q*, having the law of God written in their hearts *r*, and power to fulfil it *ſ*, with dominion over the creatures *t*, yet ſubject to fall *u*. k *Gen.* 1. 27. l *Gen.* 2. 7. m *Gen.* 2. 22. n *Gen.* 2 7. *Job* 35. 11. *Eccleſ.* 12. 7. *Mat.* 10. 28. *Luke* 23. 43. o *Gen.* 1. 27. p *Col.* 3. 10. q *Eph.* 4, 24. r *Rom.* 2. 14 15. ſ *Eccl.* 7. 29. t *Gen.* 1, 28. u *Gen.* 3. 6. *Eccl.* 7. 27.

Q. What are Gods works of Providence?

A. Gods works of Providence are, his moſt holy *w*, wiſe *x*, and powerful preſerving *y*, and governing all his creatures *z*, ordering them, and all their actions *a*, to his own glory *b*. w *Pſal.* 145. 7. x *Pſa.* 104, 25. *Iſai.* 28 9. y *Heb.* 1, 3. 2. *Pſal.* 103. 19. z *Mat.* 10 29. 30, 31. *Gen* 45. 7. b *Rom.* 11. 36. *Iſa.* 63 14.

Q. What is Gods providence toward the Angels?

A. God by his providence permitted ſome of the Angels willfully and irrecoverably to fall into ſin and damnation *c*, limiting and ordering that and all their ſins to his own glory *d*: and eſtabliſhed the reſt in holineſs and happineſs *e*; imploying them all *ſ*, at his pleaſure in the adminiſtrations of his power, mercy & juſtice *g*. c *Jude* 6. 2 *Pet.* 2, 4. *Heb.* 2 16. *John* 8, 44. d *Job* 1. 12. *Mat.* 8. 31. e 1 *Tim.* 5. 21. *Mark* 8. 38. *Heb.* 12 21. f *Pſa.* 104. 4. g 2 *Kings* 19. 25. *Heb.* 1. 14.

Q. What was the providence of God toward man in the eſtate in which he was created?

A. The providence of God toward man in the eſtate in which he was created, was the placing him in Paradiſe, appointing him to dreſs it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his help

help *k*, affording him communion with himself *l*, instituting the Sabbath *m*, entering into a covenant of life with him upon condition of personal, perfect, and perpetual obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of the knowledge of good and evil, upon pain of death *p*: *h Genes.* 2. 8, 15, 16. *i Gen.* 1. 28. *k Gen.* 2. 18. *l Gen.* 1, 26, 27, 28, 29 and 3. 8. *m Gen.* 2. 3. *n Gal.* 3, 12, *Rom.* 10. 5. *o Gen.* 2, 7. *p Gen.* 1. 17.

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit; and thereby fell from the estate of Innocency, wherein they were created *p*. *q Gen.* 3.6, 7, 8, 13. *Eccl.* 7. 25, 2 *Cor.* 11, 3.

Q. *Did all mankind fall in that first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation *r*, sinned in him, and fell with him in that first transgression *s*. *r Acts* 17. 26, *s Gen.* 2. 16, 17. *with Rom.* 5. 12. *to* 20. *and* 1 *Cor.* 15, 21, 22.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *t*. *t Rom.* 5. 12. *Rom.* 3. 23.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature *u*. *u* 1 *John* 3. 4. *Gal.* 3, 10. 12.

Q. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adams* sin *w*, the want of

that

that righteouſneſs wherein he was created, and the corruption of his nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Original ſin, and from which do proceed all actual tranſgreſſions *y*. w *Rom.* 5. 12 19. x *Rom.* 3. 3.10. *to* 20. *Epheſ.* 2. 1, 2, 3 *Rom.* 5. 6. *and* 8. 7, 8. *Gen.* 6. 5. y *Jam.* 1. 14. 15. *Matth.* 15. 19.

Q. *How is original ſin conveyed from our firſt Parents unto their poſterity?*

A. Original ſin is conveyed from our firſt Parents unto their poſterity by natural generation, ſo as all that proceed from them in that way, are conceived, and born in ſin *z*. z *Pſal.* 51 5 *Job* 14. 4. *and* 15. 14. *John* 3. 6.

Q. *What miſery did the fall bring upon mankind?*

A. The fall brought upon mankind the loſs of communion with God *a*, his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*, bond ſlaves to Satan *c*, and juſtly lyable to all puniſhments in this World, and that which is to come *d*. a *Gen.* 3. 8. 10. 24. b *Eph.* 1. 2, 3. c 2 *Tim.* 1. 26. d *Geneſ.* 2. 17. *Lam.* 3 39. *Rom.* 6 13. *Mat.* 25. 41 49. *Jude* v. 7.

Q. *What are the puniſhments of ſin in this world?*

A. The puniſhments of ſin in this world, are, either inward, as blindneſs of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſs of heart *h*, horror of conſcience *i*, and vile affections *k*: or outward as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befall us in our bodies, names, eſtates, relations, and employments *m*, together with death it ſelf *n*. e *Eph.* 4. 18. f *Rom.* 1. 28. g 2 *Theſ.* 25. 11. h *Rom.* 2 5. i *Iſai.* 33. 14. *Gen* 4 13. *Matth.* 27. 4. k *Rom.* 1. 26 l *Gen.* 3. 17. m *Deut.* 28. 15. *to the end.* n *Rom.* 6. 21, 23.

Q. *What*

Q. *What are the punishments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul and body without intermiſſion in hell fire for ever *o*. *o* 2 *Theſ.* 1. 9. *Mat.* 9. 45, 46, 48. *Luke* 16. 24.

Q. *Doth God leave all mankind to perish in the eſtate of ſin and miſery?*

A. God doth not leave all mankind to periſh in the eſtate of ſin and miſery *p*, into which they fell by the breach of the firſt Covenant, commonly called the Covenant of Works *q*; but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an eſtate of Salvation by the ſecond Covenant commonly called the Covenant of Grace *r*. *p* 1 *Theſ.* 5. 9. *q* *Gal.* 3 10. 12. 1 *Tit.* 3. 4, 5, 6, 7. *Gal.* 3. 21. *Rom.* 3 20, 21, 22.

Q. *With whom was the Covenant of grace made?*

A. The Covenant of grace was made with Chriſt as the ſecond *Adam*, and in him, with all the elect as his ſeed *ſ*. *f* *Gal.* 3. 16. *Rom.* 5, 15. to the end *Iſai.* 53. 10 11.

Q. *How is the grace of God manifeſted in the ſecond Covenant?*

A. The grace of God is manifeſted in the ſecond Covenant, in that he freely provideth and offereth to ſinners a Mediator *t*, and life and ſalvation by him *u*; and requiring faith as the condition to intereſt them in him *w*, promiſeth and giveth his Holy Spirit *x* to all his elect to work in them that faith *y*, with all other ſaving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their Faith *b*, and thankfulneſs to God *c*, and as the way which he hath appointed them to ſalvation *d*. *t* *Gen.* 3. 15.

Iſai.

Iſai. 41. 6. *John* 6. 27. u 1 *John* 5. 11, 12. w *John* 3, 16. *and* 1. 12. x *Prov.* 1. 23. y *Cor.* 4. 13. z *Gal.* 5. 22, 23. a *Ezek.* 36. 27. b *James* 2. 18. 22. c 2 *Cor.* 5, 14, 15. d *Epheſ.* 2. 10.

Q. *Was the Covenant of grace alwoyes adminiſtred after one and the ſame manner?*

A. The Covenant of grace was not alwayes adminiſtred after the ſame manner, but the adminiſtrarions of it under the Old Teſtament were different from thoſe under the New *e.* e 2 *Cor.* 3. 6, 7, 8, 6.

Q. *How was the Covenant of grace adminiſtred under the Old Teſtament?*

A. The Covenant of grace was adminiſtred under the Old Teſtament, by promiſes *f*, propheſie *g*, ſacrifices *h*, circumciſion *i*, the paſſover *k:* & other types and ordinances, which did all fore ſignify Chriſt then to come, and were for that time ſufficient to build up the Elect in faith in the promiſed *Meſſiah l*, by whom they then had full remiſſion of ſin, and eternal ſalvation *m.* f *Rom.* 15, 3. g *Acts* 3. 20, 24. h *Heb.* 10, 1. i *Rom.* 4. 11. k 1 *Cor.* 5. 7. l *Heb.* 8, 9, 10. chapters. *Heb.* 11. 13 m *Gal.* 3. 7, 8, 9, 10.

Q. *How is the Covenant of grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of grace was and ſtill is to be adminiſtred in the preaching of the word *n*, and the adminiſtration of the Sacraments of Baptiſm *o*, and the Lords Supper *p*; in which, grace and ſalvation is held forth in more fulneſs, evidence and efficacy to all nations *q.* n *Matth.* 16, 15. o *Matth.* 28. 19, 20. p 1 *Cor.* 11. 23, 24. 25. q 2 *Cor.* 3. 6. to the end. *Heb.* 8. 6, 10, 11, *Mat.* 28 19.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of grace is the

the Lord Jesus Christ *r*, who being the eternal Son of God, of one substance, and equal with the Father *s*, in the fulness of time became man *t*, and so was and continues to be God and Man in two intire distinct natures, and one person for ever *u*. r 1 *Tim.* 1, 5; s *Joh.* 1, 1. 14: *Joh.* 10. 30; *Phil.* 2 6. t *Gal* 4 4. u *Luke* 1. 34. *Rom.* 9. 5 *Col.* 2 9. *Heb* 7. 14. 15.

Q. *How did Christ being God become man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul *w*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her *x* yet without sin *y*. w *John* 1. 14. *Mat.* 26. 38. x *Luke* 1. 27, 31, 35. 42: *Gal.* 4, 4. y *Heb.* 4. 15. *and* 7. 26.

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinit wrath of God, and the power of death *z*, give worth and efficacy to his sufferings, obedience and intercession *a*, and to satisfie Gods justice *b*, procure his favor *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting salvation *g*. z *Acts* 2. 24. 25. *Rom.* 1. 4. *with* *Rom.* 4. 25 *Heb* 9. 14. a *Acts* 20. 28. *Heb.* 9. 14. *and* 7. 25, 26, 27, 28. b *Rom.* 3. 24. 25, 26: c *Eph* 1. 6 *Mat.* 3. 17. d *Tit.* 2. 13. 14. e *Gal.* 4. 6. f *Luke* 1, 63. 69, 71, 74. g *Heb.* 5. 8, 9. *and* 9. 11, *to* 16.

Q. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature *h*, perform obedience to the Law *i*, suffer and make intercession

for

for us in our nature *k*; have a fellow-feeling of our infirmities *l*, that we might receive the adoption of sons *m*, and have comfort and access with boldness unto the Throne of grace *n*. h *Heb.* 2. 16. i *Gal.* 4. 4. k *Heb.* 2. 14. *and* 7. 24. 25. l *Heb.* 4. 15. m *Gal.* 4. 5. n *Heb.* 4. 16.

Q. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator *o*, who was to reconcile God and man, should himself be both God and man, and this in one person, and that the proper works of each nature might be accepted of God for us *o*, and relyed on by us, as the works of the whole person *p*. o *Mat.* 1. 21. 23. *and* 3. 17. *Heb.* 9. 14. p 1 *Pet.* 2. 6.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins *q*. q *Mat.* 1. 21.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart, and fully furnished with all authority and ability *s*, to execute the Offices of a Prophet *t*, Priest *u*, and King of his Church, in the estate both of his humiliation and exaltation *w*. r *John* 3. 34. *Psal.* 44. 7. s *John* 6. 27. *Mat.* 28. 18, 19, 20. t *Acts* 3. 21. 22. *Luke* 4. 18. 21. u *Heb.* 5. 5. 6, 7. *and* 4. 14. 15. w *Psal.* 2. 6. *Mat.* 21. 5. *Isa.* 9. 6. 7. *Phil.* 2. 8. 9. 10. 11.

Q. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers ways of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*. 1 *John* 1. 18. y 1 *Pet.* 1. 10. 11. 12. z *Heb.* 1, 1. 2. a *John* 15. 15. b *Acts* 20. 32. *Eph.* 4, 11, 12, 13. *John* 20. 31.

Q. *how*

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a sacrifice without spot to God *c*, to be a reconciliation for the sins of his people *d*, and in making continual intercession for them *e*. c *Heb.* 9. 14. 28. d *Heb.* 2, 17. e *Heb* 7. 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the world a people to himself *f*, and giving them Officers *g*, Laws *h*, and censures, by which he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*. and powerfully ordering all things for his own glory *p*, & their good *q*, and also in taking vengeance on the rest who knew not God, & obey not the Gospel *r*. f *Acts* 15. 14. 15. 16. *Isai.* 55. 4, 5. *Gen.* 49. 10. *Psal* 110. 3. g *Eph* 4. 11. 12. h 1 *Cor.* 11 28. *Isai.* 33. 12. i *Mat.* 18. 17. 18. 1 *Cor.* 5. 4, 5. k *Acts* 5. 31. l *Rev.* 22. 2. and 2. 10. m *Rev.* 3. 19. n *Isa* 63 9 01 *Cor.* 15 25. *Psal.* 110. throughout, p *Rom* 14. 10, 11. q *Rom.* 9. 28. r 1 *Thes.* 1 8. 9. *Psal.* 2. 8 9

Q. *What was the estate of Christs humiliation?*

A. The estate of Christs humiliation, was that low condition wherein he for our sakes emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death until his resurrection *f*, *Phil.* 1, 6, 7, 8. *Luke* 1, 31. 2 *Cor.* 8, 9. *Acts* 2. 24.

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that being from all eternity the Son of God,

in

in the boſom of the Father, he was pleaſed in the fulneſs of time to become the Son of man, made of a woman of low eſtate, and to be born of her, with diverſe circumſtances of more then ordinary abaſement *s*. t *John* 1. 14, 15. *Gal.* 4. 4 *Luke* 2 7

Q. *How did Chriſt humble himſelf in his life?*

A. Chriſt humbled himſelf in his life, by ſubjecting himſelf to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of ſatan *y*, and infirmities in his fleſh, whether commen to the nature of man, or particularly accompanying that his low condition *z*. u *Gal.* 4. 4. w *Mat.* 5. 17. *Rom.* 5. 19. x *Pſal.* 12. 6. *Heb.* 2. 2, 3. y *Mat.* 4. 1. 12. *Luke* 4. 13. z *Heb.* 2. 17. 18. *and* 4. 15. *Iſa.* 51. 13. 14.

Q. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death, in that having been betrayed by *Judas a*, forſaken by his diſciples *b*, ſcorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his perſecutors *d*, having alſo conflicted with the terrors of death, & the powers of darkneſs, felt and born the power of Gods wrath *e*. He laid down his life an offering for ſin *f*, induring the painful, ſhameful, and curſed death of the croſs g. a *Matth.* 17. 4. b *Matth.* 26. 36. c *Iſa.* 53. 2. 3, *Mat.* 27. 26. *to* 50. *John* 19. 34. e *Luke* 22. 54. *Mat.* 27. 46. f *Iſai.* 53. 10.

Q. *Wherein conſiſteth Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buried *h*, and continuing in the ſtate of the dead, and under the power of death till the third day *i*, which hath been otherwiſe expreſſed in theſe words, *He deſcended into hell.* h 1 *Cor.* 15. 3 4. i *Pſalm* 16, 10. *Acts* 2, 24. *to* 28. *Rom.* 6. 9. *Mat.* 12. 40.

Q. *What*

Q. *What was the estate of Christs exaltation?*

A. The estate of Christs exaltation comprehendeth his resurrection *k*, ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the World *n*. *k* 1 *Cor.* 15. 4. *l Mat.* 16. 19. *m Eph.* 1. 20. *n Acts* 1. 11. *and* 17. 31.

Q. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that not having seen corruption in death, of which it was not possible for him to be held *o*: and having the very same body in which he suffered with the essential properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*; whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death, and him that had the power of it *u*, and to be Lord of quick and dead *w*, all which he did as a publick person *x*, the Head of his Church *y*; for their justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*. *o Acts* 2, 24. 27. *p Luke* 24 39. *q Rom.* 6. 9. *Rev.* 1. 18. *r John* 10. 18. *s Rom.* 1. 4. *t Rom.* 8. 34. *u Heb.* 2. 14. *w Rom.* 14. 7. *x* 1 *Cor.* 5. 21. 22. *y Eph.* 1. 20. 21 22. *Col.* 1. 18. *z Rom.* 4 25. *a Eph.* 2. 1. 5. 6. *Col.* 2. 12. *b* 1 *Cor.* 15. 25. 26, 27. *c* 1 *Cor.* 15. 10.

Q. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto, & conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God *d*, and giving them commission to preach the Gospel to all Nations *e*: fourty dayes after his resurrection, he in our nature,

nature, and as our Head *f*, triumphing over enemies *g*, visibly went up unto the highest Heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, and shall continue till his second coming at the end of the World *l*

d *Acts* 1. 2 3. e *Mat.* 28. 19. 20. f *Heb* 6. 20. g *Eph.* 4 8. h *Acts* 1. 9, 10. 11. *Eph.* 4. 10. *Psal.* 62. 18. i *Col.* 3. 1. 2. k *John* 14 3. l *Acts* 3. 21.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God man, he is advanced to highest favor with God the Father *m*, with all fulness of joy *n*, glory *o*, and power over all things in heaven and earth, *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*,

m *Phil.* 2. 3. n *Acts* 2. 28. *with Psal.* 16. 11. o *John* 17. 5. p *Eph.* 1. 22. 1 *Pet.* 3. 11. q *Eph.* 4. 10. *Psal.* 110. *throughout*, r *Rom.* 8. 34.

Q. *How doth Christ make intercession?*

A. Christ maketh intercession by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience, notwithstanding daily fallings *x*, access with boldness to the Throne of grace *y*, and acceptance of their persons *z* and service *a*.

s *Heb*, 9. 12. 14. t *Heb* 1. 3. u *Joh.* 3. 16. & 17. 9. 20. 24. w *Rom.* 3 33. 34, x *Rom.* 5. 1. 2. 1 *John* 2. 1. 2 y *Heb.* 4. 16 z *Eph.* 1. 6. a 1 *Pet.* 2. 5.

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to

judge the world, in that he who was unjuſtly judged and condemned by wicked men *b*, ſhal come again at the laſt day in great power *c*, and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels *d*, with a ſhout, with the voice of the Arch Angel, and with the Trumpet of God *e*, to judge the world in righteouſneſs *f*. b *Acts* 3. 14. 15. c *Mat.* 24. 30. d *Luke* 9. 29. *Mat.* 25. 31. e 1 *Theſ.* 4. 16. f *Acts* 17 31.

Q. *What benefits hath Chriſt procured by his mediation?*

A. Chriſt by his mediation hath procured Redemption *g*, with all other benefits of the Covenant of grace *h*. g *Heb.* 9. 12. h 2 *Cor.* 1. 10.

Q. *How do we come to be made partakers of the benefits which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured, by the application of them unto us *i*, which is the work eſpecially of God the holy Ghoſt *k*. i *John* 1. 11. 12. k *Tit.* 3. 5. 6.

Q. *Who are made partakers of Redemption by Chriſt?*

A. Redemption is certainly applyed, and effectually communicated to all thoſe for whom Chriſt hath purchaſed *l*, who are in time by the holy Ghoſt enabled to believe in Chriſt according to the Gôſpel m l *Eph.* 13 14. *John* 6. 37. 38. *and* 10. 15. 16 m *Eph.* 2. 8. 2 *Cor.* 4. 15.

Q. *Can they who have never heard the Goſpel, and ſo know not Jeſus Chriſt, nor believe in him, be ſaved by their living according to the light of nature?*

A. They who having never heard the Goſpel *n*, knoow not Jeſus Chriſt *o*, and believe not him, cannot be ſaved *p*, be they never ſo diligenr to frame their lives according to the light of nature *q*, or the law of that religion which they profeſs *r*, neither is there

there ſalvation in any other but in Chriſt alone *ſ*, who is the Savior only of his body in the Church *t*. n *Rom.* 10. 14. o 2 *Theſ.* 1. 8. 9. *Eph.* 2. 12, *John* 1, 10, 11, 12. p *John* 8. 24. *Mark* 16. 16. q 1 *Cor.* 1. 20. *to* 24. 1 *John* 4 22. *Rom.* 9. 31, 32. *Phil.* 3. 4. *to* 10. ſ *Acts* 4. 22. t *Eph.* 5. 23.

Q. *Are all they ſaved who hear the Goſpel and live in the Church?*

A. All that hear the Goſpel and live in the viſible Church are not ſaved, but they only who are true members of the Church inviſible *u*. *John* 12. 38. 39. 40, *Rom.* 9. 9. *Mat.* 22. 14. *and* 7. 21. *Rom.* 11. 7.

Q. *What is the viſible Church?*

A. The viſible Church is a ſociety made up of all ſuch as in all ages and places of the Word do profeſs the true Religion *w*, & of their children *x*. w 1 *Cor.* 1. 2. 2 *Rom.* 5. 9. *to* 13. *Rev.* 7. 9. *Pſal.* 2. 8. *&* 17. *to* 31. *&* 45. 17. *Mat.* 28. 19, 20. *Iſai.* 59, 21. x 1 *Cor.* 7, 14. Acts 2. 39. Rom. 11. 16. *Gen.* 17. 7.

Q. *What are the ſpecial priviledges of the viſible Church?*

A. The viſible Church hath the priviledge of being under Gods ſpecial care and government *y*. of being protected and preſerved in all ages, notwithſtanding the oppoſition of all enemies *z*, and of enjoying the communion of Saints, the ordinary means of ſalvation *a*, offers of grace by Chriſt to all the members of it in the miniſtry of the Goſpel, teſtifying that whoſoever believes in him ſhal be ſaved *b*, and excluding none that will come unto him *c*. y *Iſai.* 4 5. 6. 1 *Tim.* 4. 10. z *Pſalm* 115. *throughout Iſa.* 31. 4, 5. *Zech.* 12. 2. 3. *to* 10. a *Acts* 39. 42. b *Pſa.* 147. 19. 20. *Rom.* 9. 4 *Eph.* 4, 11, 12. *Mat.* 16. 15. 16. c *John* 6. 37.

Q. *What is the inviſible Church?*

A. The inviſible Church is the whole number of the elect, that have been, are, or ſhall be gathered into one, under Chriſt the head *d*, *Eph.* 1. 10. 22, 23. *John* 10. 16. *and* 17. 52.

Q. *What ſpecial benefits do the members of the inviſible Church enjoy by Chriſt?*

A. The members of the viſible Church, by Chriſt, enjoy union and communion with him, in grace and glory *e*. e *John* 17. 21. *Eph* 1, 5, 6. *John* 17 24.

Q. *What is that union which the elect have with Chriſt?*

A. The Union which the elect have with Chriſt, is the work of Gods grace *f*, whereby they are ſpiritually and myſtically, yet really and inſeparably joyned to Chriſt, as their head and husband *g*, which is done in their effectual calling *h*. f *Eph.* 1. 22. *and* 2, 6, 7. g 1 *Cor.* 6 17. *John* 10. 28. *Eph.* 5. 23. 30. h 1. *Pet.* 5. 10. 1. *Cor.* 1. 9.

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods almighty power and grace *i*, whereby out of his free and ſpecial love to his elect; and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Jeſus Chriſt by his Word and Spirit *l*, ſavingly inlightning their minds *m*, renewing and powerfully determining their wills *n*, ſo as they, although in themſelves dead in ſin, are hereby made willing and able freely to anſwer his call, and to accept and imbrace the grace offered and conveyed therein *o*. i *Cor.* 5. 25. *Eph.* 1. 18 19. 20. 2 *Tim.* 1. 19. k *Tit.* 3. 4. 5. *Eph.* 3. 4 5, 7, 8, 9. *Rom.* 9. 11. l 2 *Cor.* 5. 20. *and.* 4, 5. 1 2. *John* 6 44. 2 *Theſ.* 2. 13. 14. m *Act* 26. 18. 1 *Cor.* 1. 10. 12. n *Ezek.* 11. 19. *and* 36. 26. 27. *John* 6. 45. o *Eph.* 2. 5. *Phil.* 2. 13. *Deut.* 30. 6.

Q. *Are all the Elect only effectually called?*

A. All

A. All the elect, and they only, are effectually called *p*; although others may be, and often are, outwardly called by the Ministery of the Word *q*, and have some common operations of the Spirit *r*, who for their willful neglect and contempt of the grace offered to them, being justly left to their unbelief, do never truly come to Jesus Christ *s*. p *Acts* 13. 38. q *Mat.* 22. 14 r *Mat.* 7 22. and 13. 20. 21. *Heb.* 6. 4. 5. s *John* 11. 38 39. 40. *Acts* 28. 25. 26. 27. *John* 6 64. 65. *Psal.* 81. 11. 12.

Q. *What is the communion in grace which the members of the invisible Church have with Christ?*

A. The communion in grace which the Members of the invisible Church have with Christ, is, their partaking of the vertue of his Mediator, in their justification *t*, Adoption *u*, Sanctification, and whatever else in this life manifests their union with him *w*. t *Rom.* 8. 30. u *Eph.* 1, 5 w 1 *Cor.* 1. 30.

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners *x* in which he pardoneth all their sins, accepteth & accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*; but only for the perfect obedience and full satisfaction of Christ by God imputed to them *a*, and received by Faith alone *b*. x *Rom.* 3. 23. 24. 25. *and* 4. 5. y 2 *Cor.* 2. 5. 19. 21. *Rom.* 3. 22. 24 25, 27, 28. z *Tit.* 3. 5. 7. *Eph.* 1. 7. a *Rom.* 5. 17 18, 19. *and* 4. 6, 7, 8. b *Acts* 10. 43. *Gal.* 2. 16 *Phil.* 3 9.

Q. *How is Justification an act of Gods free grace?*

A. Although Christ by his obedience and death, did make a proper, real, and full satisfaction to Gods Justice, in behalf of them that are justified *c*; yet, in asmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, did pro-

vide this ſurety, his own only Son *d*, imputing his righteouſneſs to them *e*, and requiring nothing of them for their juſtification, but Faith *f*, which alſo is his gift, *g*, their juſtification is to them of free grace *h*. c *Rom.* 5, 8, 9, 10, 19. d 1 *Tim.* 2. 5. 6. *Heb.* 10. 10. *Mat.* 20, 28. *Dan.* 9, 24, 26. *Iſai.* 53. 4, 5, 6: 10. 11, 13. *Heb.* 7. 22. *Rom.* 8 32 1 *Pet* 1, 18, 19 e 2 *Cor.* 5, 21, f *Rom.* 3. 24, 25. g *Eph.* 2. 8. *Eph.* 1. 7.

Q. *What is juſtifying Faith?*

A. Juſtifying Faith is a ſaving grace *i*, wrought in the heart of a ſinner by the Spirit *k*, and word of God *l*, whereby he being convinced of his ſin and miſery, and of the diſability in himſelf, and all other creatures to recover him out of his loſt condition *m*, not only aſſenteth to the truth of the promiſe of the Goſpel *n*, but receiveth and reſteth upon Chriſt and his righteouſneſs therein held forth, for pardon of ſin *o*, and for the accepting and accounting of his perſon righteous in the ſight of God for ſalvation *p*. i *Heb.* 10. 39. *k* 2 *Cor.* 4. 13. *Eph.* 1, 17, 18, 19. l *Rom.* 10. 14. 17. m *Acts* 2, 37. *and* 19. 30. *John* 16. 8, 9 *Rom.* 5. 6. *Eph.* 2 1. *Acts* 4. 12. n *Eph.* 1. 13. o *John* 1. 12. *Acts* 16, 31 *and* 10. 43. p *Phil* 39 *Acts* 15, 11.

Q. *How doth Faith juſtify a ſinner in the ſight of God?*

A. Faith juſtifies a ſinner in the ſight of God „not becauſe of thoſe other graces which do always accompany it, or of good works that are the fruits of it *q*, not as if the grace of Faith, or any act thereof, were imputed to him for his juſtification *r*, but only as it is an inſtrument, by which he receiveth and applyeth Chriſt and his righteouſneſs *ſ*. q *Gal.* 3. 11. *Rom.* 3. 28. r *Rom.* 4. 3. *and* 10. 30. ſ *John* 1. 12. *Phil.* 3. 9. *Gal.* 2. 16.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jeſus Chriſt *u*, whereby all thoſe

thoſe that are juſtified, are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and diſpenſations *z*, admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promiſes, and fellow heirs with Chriſt in glory *a*. a 1 *Joh.* 3, 1. *Eph.* 1. 5 *Gal.* 4. 4: 5. w *John* 1 22. x 2 *Cor.* 6. 18. *Rev.* 3. 12. y *Gal.* 4. 6. z *Pſ.* 103 13. *Prov.* 14 26, *Mat.* 6. 32. a *Heb.* 2 11. *Rom.* 8. 27.

Q. *What is Sanctification?*

b A. Sanctification is a work of Gods grace, whereby they whom God hath before the foundation of the World choſen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death and reſurrection of Chriſt unto them *c*, renewed in the whole man after the image of God *d*, having the ſeeds of repentance unto life, and all other ſaving graces put into their hearts *e*, and thoſe graces ſo ſtirred up increaſed and ſtrengthened *f*, as that they more and more die unto ſin, and riſe unto newneſs of life *g*. b *Eph.* 1. 4. 1 *Cor.* 6. 11. 2 *Theſ.* 5. 13. c *Rom.* 6, 4, 5, 6. d *Eph.* 4. 23. 24. e *Acts* 11. 18. 1 *John* 3. 9. f *Jude* 20. *Heb.* 6. 11, 12. *Eph.* 3. 16 7, 18, 19. *Col.* 6. 10. 11. g *Rom.* 6 4, 6. 14. *Gal.* 5. 21.

Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace *h*, wrought in the heart of a ſinner by the Spirit *i*, and Word of God *k*: whereby out of the ſight and ſenſe, not only of the danger *l*, but alſo of the filthineſs and odiouſneſs of his ſins *m*, and upon the apprehenſion of Gods mercy in Chriſt to ſuch as are penitent *n*, he ſo grieves for *o*, and hates his ſins *p*, as that he turns from them all to God *q*, purpoſing and endeavouring conſtantly to walk with him in all the wayes of new obedience *r*.

h 2 *Tim.* 2. 25. i *Zech.* 12. 10. k *Acts* 10 18 20 21. l *Ezek.* 18. 28. 30 32 *Luke* 15. 17. 18. *Hoſ* 2. 6. 7. m *Zzek.* 36. 31. *Iſa.* 30. 22. n *Joel* 2. 12. 13. o *Jer.* 31. 18 19. p 2 *Cor* 7. 11. q *Acts* 26. 28. *Zzek* 4. 6. 1 *Kings* 8. 17. 18. r *Pſal.* 119. 6. 59. 128. *Luke* 1. 6. 2 *Kings* 23. 25.

Q. Wherein do Juſtification and Sanctification differ?

A. Although Sanctification be inſeparably joyned with Juſtification *ſ*, yet they differ, in that God in juſtification imputeth the righteouſneſs of Chriſt *t*, in ſanctification his Spirit infuſeth grace, and enableth to the exerciſe thereof *u*, in the former, ſin is pardoned *w*, in the other it is ſubdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*; the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*. ſ 1 *Cor.* 6. 11. *and* 1. 30. t *Rom.* 4. 6. 8. u *Ezek.* 36. 27. w *Rom.* 3. 24. 25. x *Rom.* 6. 6. 14. y *Rom.* 8. 33. 34. z 1 *John* 2. 12, 13, 14. a 1 *John* 2. 8. 10. b 2 *Cor.* 7. 2. *Phil.* 3. 12, 13, 14.

Q. Whence ariſeth the imperfection of Sanctification to believers?

A. The imperfection of ſanctification in believers, ariſeth from the remnants of ſin abiding in every part of them, and the perpetual luſtings of the fleſh againſt the ſpirit, whereby they are often foiled with temptations, and fall into many ſins *c*, are hindered in all their ſpiritual ſervices *d*, and their beſt works are imperfect and defiled in the ſight of God *e*. c *Rom.* 7. 18. 23. *Mark* 14. 66. to the end. *Gal.* 2. 11, 12. d *Heb.* 12. 1. e *Iſai.* 65, 7. *Exod.* 18. 38.

Q. May not true believers, by reaſon of their imperfections, and the many temptations and ſins they are overtaken with, fall away from the eſtate of grace?

A True

A. True believers, by reaſon of the unchangeable love of God *f*, and his decree and covenant to give them perſeverance *g*, their inſeparable union with Chriſt *h*, his continual interceſſion for them *i*, and the Spirit and ſeed of God abiding in them *k*, can neither totally nor finally fall away from the ſtate of grace *l*, but are kept by the power of God through Faith unto Salvation *m*. f *Jer.* 31. 3. g 2 *Tim.* 2. 19. *Heb.* 3 20. 21. 2 *Sam.* 23 5. h 1 *Cor.* 1. 9. i *Heb.* 7. 25. *Luke* 22. 32. k *John.* 3. 5 1 *John* 2 17. l *Jer.* 31. 40. *John* 10. 28. m 1 *Pet.* 1. 5.

Q. *Can true believers be infallibly aſſured that they are in the eſtate of grace, and that they ſhall perſevere therein unto Salvation?*

A. Such as truly believe in Chriſt, and endeavor to walk in all good conſcience before him *m*, may without extraordinary revelation, by faith, grounded upon the truth of Gods promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made *o*, and bearing witneſs with their ſpirits that they are the children of God *p*, be infallibly aſſured that they are in the eſtate of grace, and ſhal perſever therein unto ſalvation *q*. o 1 *John* 2, 5. o 1 *Cor.* 2, 12 1 *John* 3, 14 19. 20 21, 24. *and* 4 13. 16. *Heb* 6. 11. 12. p *Rom.* 8. 16. q *John* 5. 13.

Q. *Are all true believers at all times aſſured of their preſent being in the ſtate of grace, and that they ſhal be ſaved?*

A. Aſſurance of grace and ſalvation not being of the eſſence of faith *r*, true believers may wait long before they obtain it *ſ*, and after the enjoyment thereof, may have it weakned and intermitted through manifold diſtempers, ſins, temptations and deſertions in yet are they never left without ſuch a preſence & ſup-

port of the Spirit of God, as keeps them from ſinking into utter deſpair *u*. r *Eph.* 1. 13. ſ *Iſa.* 5. 10. *Pſ.* 88. *throughout*: t *Pſal.* 77. 1. *to* 12. *Cant* 5. 2. 3. 6. *Pſal.* 51. 8. 12: *and* 31. 22. *and* 22. 1. u 1 *John* 3. 9. *Job* 13. 15. *Pſalm.* 73. 15. 23 *Iſa.* 54. 7. 8. 9. 10.

Q. *What is the communion in glory which the members of the inviſible Church have with Chriſt?*

A. The communion in glory which the members of the inviſible Church have with Chriſt, is in this life *w*, immediatly after death *x*, and at laſt perfected at the reſurrection and day of judgement *y*. w 1 *Cor.* 3. 18. x *Luke* 23. 13. y 1 *Theſ.* 4. 17.

Q. *What is the communion in glory with Chriſt which the members of the inviſible Church enjoy in this life.*

A. The members of the inviſible Church have communicated to them in this life the firſt fruits of glory with Chriſt, as they are members of him their Head, and ſo in him are intereſſed in that glory which he is fully poſſeſſed off z. and as an earneſt thereof, enjoy the ſenſe of Gods love *a*, peace of conſcience, joy in the holy Ghoſt, and hope of glory *b*: as on the contrary, the ſenſe of Gods revenging wrath, horror of conſcience, and a fearful expectation of judgement, are to the wicked the beginning of their torments which they ſhal endure after death c. z *Eph.* 2 5. 6. a *Rom.* 5. 5. *with* 2 *Cor.* 1. 22. b *Rom.* 5. 1. 2. *and* 14. 17. c *Gen.* 4 13. *Mat.* 27 4. *Heb.* 10. 27. *Rom.* 1. 9 *Mark* 9. 44.

Q. *Shal all men die?*

A. Death being threatned as the wages of ſin *d*, it is appointed unto all men once to die *e*, for that all have ſinned *f*. d *Rom.* 6. 13. e *Heb.* 9 27. f *Rom.* 5. 12.

Q. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The

A. The righteous ſhal be delivered from death it ſelf at the laſt day, and even in death are delivered from the ſting and curſe of it *g*, ſo that although they die, yet it is out of Gods love *h*, to free them perfectly from ſin and miſery *i*, and to make them capable of further communion with Chriſt in glory, which they then enter upon *k*. g 1 *Cor.* 15. 26. 56. *Heb.* 2, 15, h *Iſai.* 57. 1. 2. 2 *Kings* 22 20. 1 *Rev.* 14. 13. *Eph.* 5. 27. k *Luke* 23. 43. *Phil.* 1. 23.

Q. *What is the communion in glory with Chriſt which the members of the inviſible Church enjoy immediatly after death?*

A. The communion in glory with Chriſt which members of the inviſible Church enjoy immediatly after death, is, in that their ſouls are then made perfect in holineſs *l*, and received into the higheſt heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Chriſt *p*, and reſt in their graves as in their beds *q*, till at the laſt day they be again united to their ſouls *r*: whereas the ſouls of the wicked are at death caſt into hell, where they remain in torments and utter darkneſs and their bodies kept in their graves, as in their priſons, till the reſurrection and judgement of the great day *ſ*. l *Heb.* 12. 23, m 2 *Cor.* 3. 1. 6. 8. *Phil.* 1. 23. *Acts* 3 21. *Eph.* 4. 10. n 1 *John* 3 2. 2 *Cor.* 13 12. o *Rom.* 8. 23. *Pſal.* 19. 6 p 1 *Theſ.* 4. 14. q *Iſa.* 57. 2. r *Job* 19. 26. 27. ſ *Luke* 16. 23 24. *Acts* 1 25. *Jud* 67. e.

Q. *What are we to believe concerning the reſurrection?*

A. We are to believe that at the laſt day there ſhal be a general reſurrection of the dead; both of the juſt and unjuſt *t*, when they that are then found alive, ſhal in a moment be changed, and the ſelf ſame bodies

of

of the dead which were laid in the grave, being then again united to their ſouls for ever, ſhal be raiſed up by the power of Chriſt *u*; the bodies of the juſt by the Spirit of Chriſt, & by vertue of his reſurrection, as their Head, ſhal be raiſed in power ſpiritual incorruptible, and made like to his glorious body *w*, and the bodies of the wicked ſhal be raiſed up in diſhonor by him, as an offended Judge *x*. t *Acts* 24 15. u 1 *Cor.* 15. 51, 52, 53. 1 *Theſ.* 4. 15. 16 17. *John* 5. 28 29. w 1 *Cor.* 15. 21. 22, 23 42. 43. 44. *Phil.* 3 21. x *Joh.* 5, 27. 28, 29. *Mat.* 25. 33.

Q. *What ſhal immediatly fellow after the reſurrection?*

A. Immediatly after the reſurrection ſhal follow the general and final judgement of Angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*. y 1 *Pet.* 2 4. *Jude* 6. 7, 14. 15. *Mat*, 25, 46. z *Mat.* 24. 36, 42, 44. *Luke* 21, 35 36.

Q. *What ſhal be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked ſhal be ſet on Chriſts left hand *a*, and upon clear evidence, and full conviction of their own conſciences *b*, ſhal have the fearful, but juſt ſentance of condemnation pronounced againſt them *c*, and thereupon ſhal be caſt out from the favorable preſence of God, and the glorious fellowſhip with Chriſt, his Saints, and all his holy Angels, into hell to be puniſhed with unſpeakable torments, both of body and ſoul, with the devil and his angels for ever *d*. a *Mat.* 15 33. b *Rom.* 2. 15, 16. c *Mat.* 25. 41. 42, 43. d *Luke* 6 16 2 *Theſ.* 1 8. 9.

Q. *What ſhal be done to the righteous in the day of judgement?*

A. At the day of judgement, the righteous being caught up to Chriſt in the clouds *e*, ſhal be ſet on his right

righ hand, and there openly acknowledged, and acquited *f*, ſhal joyn with him in the judging of reprobate angels & men *g*, & ſhal be received into heaven *h*, where they ſhal be fully and for ever freed from all ſin and miſery *i*, filled with unconceivable joyes *k*, made perfectly holy, & happy, both in body & ſoul, in the company of innumerable Saints, & holy angels *l*, but eſpecially in the immediat viſion and fruition of God the Father, of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity *m*: and this is the perfect and full communion which the members of the inviſible Church ſhal enjoy with Chriſt in glory at the reſurrection and day of judgement. e 1 *Theſ.* 4. 17. f *Mat.* 25. 33. & 10. 32. g 1 *Cor.* 6. 2. 3. h *Mat.* 25. 34. 46. i *Eph.* 5. 27. Rev. 14. 13. k *Pſal.* 16. 14. l *Heb.* 11. 12. 13. m 1 *John* 3. 2. 1 *Cor.* 13. 12. 1 *Theſ.* 4. 17, 18.

Having ſeen what the Scriptures principally teach us to believe concerning God; it follows to conſider what they require as the duty of man.

What is the duty that God requires of man?

A. The duty that God requireth of man, is obedience to his revealed will *n*. n *Rom.* 12. 1, 2. *Micah*, 6. 8. 2 *Sam.* 15. 22.

Q. What did God at firſt reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to *Adam* in the eſtate of innocency, and to all mankind in him, beſide a ſpecialy command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law *o*. o *Gen.* 1, 16. 17. *Rom.* 2. 14. 15. *and* 10. 5. *Gal.* 2. 17.

Q. What is the Moral Law?

A. The Moral Law is the declaration of the will of

of God to mankind, directing and binding every one to perſonal, perfect, and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole man, ſoul and body *p*, and in performance of all thoſe duties of holineſs and righteouſneſs which he oweth to God and man *q* promiſing life upon the fulfilling, and threatning death upon the breach of it *r*. p *Deut.* 5. 1. 21, 32. 33. *Luke* 10. 26, 27. *Gal.* 3. 10. 1 *Theſ.* 5. 23. q *Luke* 1. 75. *Acts* 24. 16. r *Rom.* 10 5. *Gal.* 3 10. 18.

Q. *Is there any uſe of the Moral Law to man ſince the Fall?*

A. Though no man, ſince the Fall, can attain to righteouſneſs and life by the Moral Law *ſ*, yet there is great uſe thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerat *t*. ſ *Rom.* 8, 3. *Gal.* 2. 10. t 1 *Tim.* 1. 8.

Q. *Of what uſe is the Moral Law to all men?*

A. The Moral Law is of uſe to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *w*, to convince them of their diſability to keep it, and of the ſinful pollution of their nature, hearts and lives *x*; to humble them in ſenſe of their ſin and miſery *y*, and thereby help them to a clearer ſight of the need they have of Chriſt *z*, and of the perfection of his obedience *a*. u *Lev.* 11. 42. *&* 20. 7. 8. *Rom.* 7. 12. w *Mic.* 6. 8. *James* 2. 10. 11. x *Pſal.* 19 11, 12. *Rom.* 3. 10. *and* 7. 7. y *Rom.* 3. 9. 21. z *Gal.* 3. 21, 22. a *Rom.* 10. 4.

Q. *What particular uſe is there of the Moral Law to unregenerate men.*

A. The Moral Law is of uſe to unregenerate men, to awaken their conſciences to fly from wrath to come *b*, and to drive them to Chriſt *c*, or upon their continuance in the eſtate and way of ſin, to leave them

them inexcuſable *d*, and under the curſe thereof *e*.
b 1 *Tim.* 3, 9. 10. c *Gal.* 3. 24. d *Rom.* 1. 20. *and* 2, 15. e *Gal.* 3 10.

Q. *What ſpecial uſe is there of the Moral Law to the regenerate?*

A. Although they that are regenerate, and believe in Chriſt, be delivered from the moral law as a covenant of works *f*, ſo as thereby they are neither juſtified *g*, nor condemned *h*, yet beſide the general uſes thereof, common to them with all men, it is of ſpecial uſe to ſhow them how much they are bound to Chriſt for his fulfilling it, and enduring the curſe thereof in their ſtead, and for their good *i*, and thereby to provoke them to more thankfulneſs *k*. and to expreſs the ſame in their greater care to conform themſelves thereunto, as the rule of their obedience *l*.
f *Rom.* 6. 14. *&* 7. 4. 6. *Gal.* 4, 4. 5. g *Rom.* 3. 23. h *Gal.* 5. 23. *Rom.* 8. 1. i *Rom* 7. 24. 25 *Gal.* 3. 13. 14. *Rom.* 8. 3. 4. k *Luke* 1. 68. 69. 74 75. *Col.* 1. 12. 13. 14. l *Rom.* 7. 22. *Tit.* 1. 11. &c.

Q. *Where is the moral Law ſummarly comprehended?*

A. The Moral Law ſummarly comprehended in the ten Commandments, which were delivered by the voice of God upon mount *Sinai* and written by him in two Tables of ſtone *m*, and are recorded in the 20 *chap.* of *Exodus*: the four firſt Commandments containing our duty to God, and the other ſix our duty to man *n*. m *Deut.* 10. 4. *Exod.* 34, 1, 2, 3, 4. n *Mat.* 1, 2. 37. *to* 40.

Q. *What rules are to be obſerved for the right underſtanding of the ten Commandments?*

A. For the right underſtanding of the ten Commandments, theſe rules are to be obſerved.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteouſ-

neſs

neſs thereof, and unto intire obedience for ever, ſo as to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin *o*. o *Pſal.* 19. 7. *James* 2 10. *Mat.* 5. 25. *to the end.*

That it is ſpiritual, and ſo reacheth the underſtanding will, affections, and all other powers of the ſoul, as well as words works and geſtures *p*. p *Rom.* 7. 14. *Deut.* 6. 5. *Mat.* 22. 37. 38. 39. *and* 5 21 22. 27. 28. 29. *to the end.*

That one and the ſame thing, in diverſe reſpects, is required or forbidden in ſeveral Commandments *q*. q *Col.* 3. 5. *Amos* 8 5. *Prov.* 1. 19. 1 *Tim.* 6. 10.

That as where a duty is commanded, the contrary ſin is forbidden *r*, and where a ſin is forbidden, the contrary duty is commanded *ſ*. ſo where a promiſe is annexed, the contrary threatning is included *t*; and where a threatning is annexed, the contrary promiſe is included *u*. r *Iſa.* 18. 13. *Deut.* 6. 13. *Mat.* 4. 9. 10. *and* 15. 4, 5, 6. ſ *Mat.* 5. 21. *to* 26. *Eph.* 4. 28, t *Exod* 20. 12. *Prov.* 30. 17. u *Jer.* 18. 7. 8. *Exod.* 20. 7. *Pſal.* 15. 1. 4, 5. *and* 24. 4. 5.

That what God forbids is at no time to be done *w*, what he commands is alwayes our duty *x*, yet every particular duty is not to be done at all times *y*. w *Job* 13 7, 8. *Rom.* 3. 8. *Job.* 36. 21. *Heb.* 12. 15. x *Deut.* 4 8. 9, y *Mat.* 12. 7.

That under one ſin or duty, all of the ſame kind are forbidden or commanded; together with all the cauſes, means, occaſions and appearances thereof, and provocations thereunto *z*. z *Mat.* 5. 21. 27, 28. *&* 15. 4. 5, 6. *Heb.* 10. 24. 25. 1 *Theſ.* 5. 21. *Jude* 13. *Gal.* 5. 16. *Col.* 3 21.

That what is forbidden or commanded to our ſelves, we are bound according to our places, to endeavor that it may be avoided or performed by others, accord-

according to the duty of their places *a*. a *Exod.* 20 10. *Lev.* 19. 17. *Gen.* 18. 19. *Joſh.* 24. 15 *Deut.* 6, 6, 7.

That in what is commanded to others, we are bound according to our places & callings, to be helpful unto them *b*, and to take heed of partaking with others in what is forbidden them *c*. b 2 *Cor.* 1. 24. c 1 *Tim.* 5. 12. *Eph.* 5 11.

Q. *What ſpecial things are we to conſider in the ten commandments?*

A. We are to conſider in the ten Commandments, the preface, the ſubſtance of the Commandments themſelves, and ſeveral reaſons annexed to ſome of them, the more to inforce them.

Q. *What is the preface to the Commandments?*

A. The preface to the Commandments is contained in theſe words: *I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the houſe of bondage* d, wherein God manifeſteth his ſoveraignity, as being Jehovah, the eternal, immutable, and almighty God *e*, having his being in and of himſelf *f*, and giving being to all his words g, & works *h*, and that he is a God in Covenant, as with *Iſrael of old*, ſo with all his people *i*, who as he brought them out of their bondage in *Egypt*, ſo he delivereth us from our ſpiritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his commandments *l*. d *Exod.* 10. 2. e *Iſai.* 44. 6 f *Exod.* 3 14. g *Exod.* 6 3. h *Acts* 17. 24. 28. i *Rom.* 3. 29. k *Luke* 1. 7. 4 75. l 1 *Pet.* 1. 15, 16. 17. 18 *Lev* 18. 30. *and* 19. 37.

Q. *What is the ſumme of the fourth Commandments, which contain our duty to God?*

A. The ſume of the fourth Commandments containing our duty to God, is to love the Lord our God with all our heart, and with our ſoul, and with all

all our ſtrength, & with all our mind *m*, m *Luk* 10.13.

Q. *Which is the firſt Commandment?*

A. The firſt Commandment is, *Thou ſhalt have no other Gods before me* n. n *Exod.* 20. 3.

Q. *What are the duties required in the firſt Commandment?*

A. The duties required in the firſt Commandment, are the knowing and acknowledging of God to be the only true God, and our God *o*, and to worſhip and glorifie him accordingly *p*, by thinking & meditating *r*, remembring *ſ*, highly eſteeming *t*, honoring *u*, adoring *w*, chooſing *x*, loving *y*, deſiring *z*, fearing of him *a*, believing him *b*, truſting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praiſe & thanks *h*, and yeelding all obedience and ſubmiſſion to him, with the whole man *i*, being careful in all things to pleaſe him *k*, and ſorrowful in any thing when he is offended *l*, and walking humbly with him *m*. o 1 *Chr.* 28. 9. *Deut.* 26. 17. *Iſa.* 43. 10. *Jer.* 14. 22. p *Pſal.* 95. 6. 7. *Mat.* 4. 10. *Pſal.* 29. 2. q *Mal.* 3. 16. r *Pſal.* 63. 6. ſ *Eccl.* 12. 1. t *Pſal.* 7. 19. u *Mal.* 1. 6. w *Iſa.* 45. 23. x *Joſh.* 24. 15, 21. y *Deut.* 6. 5. z *Pſal.* 73. 15. a *Iſa.* 8. 13. b *Exod.* 11. 31. c *Iſa.* 26, 4. d *Pſal.* 130. 7. e *Pſal.* 37. 4. f *Pſal.* 42, 11. g *Rom.* 12, 11. *Num.* 25. 11. h *Phil.* 4. 6. i *Jer.* 7. 13 *James* 4. 7. k 1 *John* 3. 22. l *Jer.* 31. 8. *Pſal.* 119. 15. m *Micah* 6. 8.

Q. *What are the ſins forbidden in the firſt Commandment?*

A. The ſins forbidden in the firſt Commandment, are Atheiſm, in denying, or not having a God *n*, Idolatry, in having, or worſhipping more then one, or with, or inſtead of the true God *o*: the one having and avouching him for God *p*, the omiſſion or neglect of

of any thing due to him required in this commandment *q*, ignorance *r*, forgetfulneſs *ſ*, miſapprehenſions *t*, falſe opinions *n*, unworthy and wicked thoughts of him *w*, bold and curious ſearching into his ſecrets *x*, all prophanneſs *y*, hatred of God *z*, ſelf-love *a*, ſelf-ſeeking *b*, and all other inordinate and immoderate ſetting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbelief *e*, hereſie *f*, miſbelief *g*, diſtruct *h*, deſpair *i*, incorrigibleneſs *k*, inſenſibleneſs under judgement *l*, hardneſs of heart *m*, pride *n*, preſumption *o*, carnal ſecurity *p*, tempting of God *q*, uſing unlawful means *r*, and truſting in lawful means *ſ*, carnal delights and joyes *t*, corrupt, blind, indiſcreet zeal *u*, luke warmneſs *w*, and deadneſs in the things of God *x*, eſtranging our ſelves and apoſtatizing from God *y*, praying or giving any religious worſhip to Saints, Angels, or any other creatures *z*, all compacts and conſulting with the devil *a*, and hearkning to his ſuggeſtions *b*, making men the Lords of our faith and conſcience *c*, ſlighting and deſpiſing God and his commands *d*, reſiſting and grieving of his Spirit *e*, diſcontent and impatience at his diſpenſations, charging him fooliſhly for the evils he inflicts on us *f*, and aſcribing the praiſe of any good we either are, have, or can do, to fortunes *g*, idols *h*, our ſelves *i*, or any other creature *k*. n *Pſal.* 14. 2. *Eph.* 2. 22. o *Jer.* 20 28. 1 *Theſ.* 1. 9. p *Pſal.* 81. 11. q *Iſai.* 43 22. 23. 24. r *Jer.* 4. 22. *Hoſea* 4. 16. ſ *Jer.* 2 32. t *Acts* 17. 23. 29. u *Iſa.* 4. 18. w *Pſa.* 50. 11. x *Deut* 29 20. y *Tit.* 1. 10. *Heb.* 12. 16. z *Rom.* 1. 30. a 2 *Tim.* 3. 2. b *Phil.* 2. 21. c 1 *Joh.* 2. 15. 16. d 1 *Sam.* 2 9. *Col.* 3. 2. 5. d 1 *Joh.* 4. 1. e *Deut.* 10 6 24. f *Gal.* 5 21. *Tit.* 3. 10. g *Acts* 26. 9. h *Pſal.* 78. 22. i *Gen.* 4. 13. k *Jer.* 5. 3. l *Iſa.*

42.

42. 25. m *Rom.* 2. 5. n *Jer.* 13. 15. o *Pſal.* 19. 13. p *Zeph.* 1. 12. q *Mat.* 4. 7. r *Rom.* 3. 8. ſ *Jer.* 17. 5. t 2 *Tim.* 3. 4. u *Gal.* 4. 17. *John* 16. 2. *Rom.* 10 2. *Luke* 9. 54. 55. w *Rev.* 3. 16. x *Rev.* 3. 15. y *Ezek.* 14 5. z *Iſa.* 1. 4. 5. a *Rom.* 10. 14. 14. *Hoſ.* 4. 12. *Acts* 10. 25. 26 *Rev.* 19. 10. *Mat.* 4 10. *Col.* 2. 18. *Rom.* 1. 25. *Lev.* 20 6. 1 *Sam.* 28 7. 11. 1 *Chron.* 10. 13. 14. b *Acts* 5. 3 c 1 *Cor.* 1. 24. *Matth.* 23. 9. d *Deut.* 32. 15. 2 *Sam.* 12 9. *Prov.* 13. 13. e *Acts* 7. 51. *Eph.* 4. 30. f *Pſal.* 73. 2, 3. 14. 15. 22. *Job* 1. 22. g 1 *Sam.* 6 7. 8. 9. h *Dan.* 5. 23. i *Deut.* 8. 17. *Dan.* 4. 30. k *Heb.* 1. 16.

Q. *What are we eſpecially taught by thoſe words* (before me) *in the firſt commandment?*

A. Theſe words, *before me*, or before my face, in the firſt Commandment, teach us, that God who ſeeth all things, takes ſpecial notice of, and is much diſpleaſed with the ſin of having any other God; that ſo it may be an argument to diſwade from it, and to aggravate it as a moſt impudent provocation *l:* as alſo to perſwade us to do, as in his ſight, what ever we do in his ſervice *m. l Ezek.* 8 5. *to the end, Pſal.* 44. 20, 21. m 1 *Chron,* 28. 9.

Q. *Which is the ſecand Commandment?*

A. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down to them nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhowing mercy unto thouſands of them that love me and keep my Commandments* n. n *Exod.* 20. 4 5. 6.

Q. *What are the duties required in the ſecond commandment?*

A. The

A. The duties required in the ſecond Commandment, are, the receiving, and keeping pure and intire all ſuch Religious Worſhip and Ordinances as God hath inſtituted in his Word *o*, particularly Prayer and Thankſgiving in the Name of Chriſt *p*, the reading, preaching and hearing of the Word *q*, the adminiſtration and receiving of the Sacrament *r*; Church Government and Diſcipline *ſ*, the Miniſtry and maintenance thereof *t*, religious faſting *u*, ſwearing by the name of God *w*, and vowing unto him *x* as alſo the diſapproving, deteſting, oppoſing all falſe worſhip *y*, and according to each ones place and calling, remove it, and all monuments of idolatry *z*. o *Deut.* 32, 46. 47. *Matth.* 28 20. *Acts* 2 42. 1 *Tim.* 6. 13. 14. p *Phil.* 4. 6. *Eph.* 5. 20. q *Deut.* 17. 18 19. *Acts* 15. 21. 2 *Tim.* 4. 2. *James* 1, 2, 23 *Acts* 10, 33. r *Matth.* 18, 19 1 *Cor.* 11. 23 *to* 30. ſ *Mat.* 8. 15, 16. 17 *and* 16. 19 1 *Cor.* 5 *chap* 1 *Cor.* 12. 28. t *Eph.* 4. 11. 12. 1 *Tim.* 5, 16. 17 1 *Cor.* 9 7, *to* 15. u *Joel* 2. 12, 13. 1 *Cor* 7. 5, w *Dent.* 6 13 x *Iſai.* 19. 21. *Pſal.* 76. 11. y *Acts* 17. 16. 17. *Pſal.* 16 4. z *Deut.* 7. 5. *Iſa.* 30. 22.

Q. *What are the ſins forbidden in the ſecond commandment?*

A. The ſins forbidden in the ſecond Commandments are all deviſing *a* counſelling *b*, commanding *c*, uſing *d*, and any wayes approving any religious worſhip not inſtituted by God himſelf *e*, tolerating a falſe Religion *f*: the making any repreſentation of God, of all or any of the three Perſons either inwardly in our mind or outwardly in any kind of image or likeneſs of any creature whatſoever *g*, all worſhipping of it *h*, or God in it, or by it *i*, the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to them *l*, all ſuperſtitious

ſtitious deviſes *m*, corrupting the worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, cuſtom *ſ*, devotion *t*, good intent, or any other pretence whatſoever *u*, ſimony *w*, ſacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which God hath appointed *b*. a *Num.* 15. 39. b *Deut.* 13. 6. 7. 8. c *Hoſ.* 5. 11. *Micah* 6. 16. d 1 *Kings* 12. 33. e *Deut.* 12. 30, 31. 32. f *Deut.* 13. 6. *to* 12 *Zech.* 13. 2, 3. *Rev.* 2. 12. 14. 15. 20. *and* 1. 12. 16. 17. g *Deut.* 4. 15. 16. 17. 18. 19. *Acts* 17. 25. *Rom.* 1. 21. 22. 23, 25. h *Dan.* 3. 18. *Gal.* 4. 8. i *Exod.* 32. 5. 8. l 1 *Kings* 18, 26, 28. *Iſa.* 65. 11. m *Acts* 17. 22. *Col.* 2. 21, 22, 23. n *Mal.* 1. 7, 8. 14. o *Deut.* 4. 2. p *Pſal.* 106. 36. q *Mat.* 15. 9. r 2 *Pet.* 1. 18. ſ *Jer.* 44. 17. t *Iſa.* 65. 3. 4. 5. *Gal.* 1. 13. 14. u 1 *Sam.* 13. 11. 12. 1 *Sam.* 15. 21. w *Acts* 8. 18. x *Rom.* 2. 22. *Mal.* 3. 8. y *Exod.* 4. 24. 25. 26. z *Mat.* 22. 5. *Mal.* 1. 7. 13. a *Matt.* 13. 13. b *Acts* 13 44. 45. 1 *Theſ.* 2, 15. 16.

Q. 3 *What are the reaſons annexed to the ſecond commandment, the more to enforce it?*

A. The reaſons annexed to the ſecond commandment, the more to enforce it, contained in theſe words, *For I the Lord thy God* am *a jealous God, viſiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhowing mercy unto thouſands of them that love me and keep my commandments* c, are beſide Gods ſoveraignity over us, and property in us *d*, his fervent zeal for his own worſhip e, and his revengeful indignation againſt all falſe worſhip, as being a ſpiritual whoredom *f*, accounting the breakers of this Commandment ſuch as hate him, and threatning to puniſh them

unto

unto divers generations *g*, and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations *h*. c *Exod.* 20. 5. 6. d *Psal.* 45. 11. *Rev.* 15. 3. 4. e *Exod.* 34. 13. 14. f 1 *Cor.* 10. 20. 21. 22. *Jer.* 7. 18. 19. 20. *Ezek.* 16. 26. 27. *Deut.* 22. 16. 17. 18. 19. 20. g *Hos.* 2. 2. 3. 4. h *Deut.* 3. 29.

Q. *What is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain* i, *Exod.* 20. 7.

Q. *What is required in the third commandment?*

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the Word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z* to the glory of God *a*, and the good of ourselves *b*, and others *c*. k *Mat.* 6. 9. *Deut* 28. 58. *Psal.* 29. 2. *and* 68. 4. *Rev.* 15. 3. 4. l *Mal.* 1. 14. *Eccl.* 5. 1. m *Psal.* 138. 2. n 1 *Cor.* 11. 24. 25. 28. 29. o 1 *Tim.* 2. 8. p *Jer* 4. 2. q *Eccl.* 2. 4. 5. 6. r *Acts* 1. 24. 26. s Job 36. 14. t *Mal.* 3. 16. u *Psal.* 8 *throughout* w *Col* 3. 17. *Psal.* 105. 2. 5. x *Psal.* 102. 18. y 1 *Pet.* 3. 15. *Micah* 4. 5. z *Phil.* 1. 27. a 1 *Cor.* 10. 31. b *Jer.* 32. 39. c 1 *Pet.* 1. 12.

Q. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third Commandment, are, the not using of Gods name as is required *d*, and the abuse of it, in an ignorant *e*, vain *f*, irreverent, profain *g*, superstitious *h*, or wicked mentioning or

other-

otherwiſe uſing his titles, attributs *i*, ordinances *k*, or works *l*, by blaſphemie *m*, perjury *n*, all ſinful curſings *o*, oaths *p*, vows *q*, and lots *r*, violating of our oaths and vowes if lawful *ſ*; and fulfiling them, if of things unlawful *t*, murmuring and quarrelling at *u*, curious prying into *w*, and miſapplying of Gods decrees *x*, and providences *y*, miſinterpreting *z*, miſapplying *a*, or any way perverting the word, or any part of it *b*, to prophane jeſts *c*, curious or unprofitable queſtions, vain janglings, or the maintaining of falſe doctrines *d*; abuſing it, the creatures or any thing contained under the name of God, to charmes *e*, or ſinful luſts and practices *f*; the maligning *g*, ſcorning *h*, reviling *i*, or any wayes oppoſing of Gods truth, grace and wayes *k*, making profeſſion of Religion in hypocriſie, or for ſiniſter ends *l*; being aſhamed of it *m*, or aſhame to it, by uncomfortable *n*, unwiſe *o*, unfruitful *p*, and offenſive walking *q*, or backſliding from it *r*. b *Mal.* 2. 2. c *Acts* 17 23. f *Prov.* 30 9. g *Mal.* 1. 6 7. 12. *and* 3. 14. h 1 *Sam.* 4. 3, 4 5. *Jer.* 7. 4, 9 10, 14. 31. i *Col.* 2 20. 21. 22 1 *Kings* 18 30. 35. *Exod.* 5. 2. *Pſal.* 139 10 k *Pſal.* 50. 16, 17. l *Iſa.* 5. 12. m 1 *Kings* 19. 22. *Lev.* 24 11. n *Zech.* 5. 4 *and* 8 17. o 1 *Sam.* 17 43. 2 *Sam.* 26. 5. p *Jer.* 5. 7. *&* 23. 10. q *Deut.* 23. 18. *Acts* 23. 12 14. r *Eſter* 3. 7 *&* 9. 14. *Pſal.* 22. 8. ſ *Pſal.* 24. 4 *Ezek.* 17. 6. 18. 19. t *Mark* 6. 26. 1 *Sam.* 25. 12. 32. 33. 34. u *Rom.* 9. 14. 19. 20. w *Deut.* 29. 29 x *Rom.* 3. 5. 7. *and* 6. 1. y *Eccl.* 8. 11. *&* 9, 3. *Pſa.* 39 *throughout* z *Mat.* 5. 21 *to the end* a *Ezek.* 13. 22. b 2 *Pet,* 3. 16. *Mat,* 22. 24, *to* 31. c *Iſa.* 22, 13 Jer. 33. 34. 36 38. d 1 *Tim.* 3, 4. 6. 7. *and* 6. 4. 5. 20. 2 *Tim.* 2. 14. *Tit,* 3. 9. e *Deut.* 18. 10. *to* 14. *Acts* 19. 13. f 2 *Tim.* 4. 3. 4. *Rom.* 13. 13. 14. 1 *Kings* 21, 9 10 *Jude* v. 4. g *Acts* 13, 16. 1 *John* 1. 12. h *Pſa.* 2. 1. 2 *Pet.* 3. 3. 11 *Pet.* 4. 4.

4. 4. k *Acts* 13. 25. 46. 50. *and* 4. 18. *and* 19. 9. 1 *Thess.* 2. 16. *Heb.* 10. 29. l 2 *Tim.* 3. 5. *Mat.* 23. 14. *and* 6. 1. 2. 5. 16. m *Mat.* 8. 38. n *Psal.* 73. 14. 15. o 1 *Cor.* 6 5, 6. *Eph.* 5. 15. 16. 17. p *Isa.* 5 4. 2 *Pet.* 1. 8 9. q *Rom.* 2 23. 24. *Gal.* 3 1. 3. *Heb.* 6. 6.

Q. What Reasons are annexed to the third commandment?

A. The Reasons annexed to the third Commandment in these words, *the Lord thy God*, and *For the Lord will not hold him guiltless that taketh his Name in vain* s, are, because he is the Lord and our God: and therefore his Name is not to be prophaned or any way abused by us t, especially, because he will be so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement u, albeit many such escape the censures and punishments of men w s *Exod.* 20, 7. t *Lev.* 19. 12. u *Ezek.* 36, 21. 22, 23. *Deut.* 28. 58. 59. *Zech.* 5. 2. 3. 4. w 1 *Sam.* 2, 12, 17, 22, 24. *with* 1 *Sam.* 3. 13.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, *Remember the Sabbath day to keep it holy. Six dayes shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work thou nor thy son nor thy daughter, thy man servant, nor thy maid servant, nor thy cattel, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth; the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it* x x *Exod.* 20 8, 9 10 11.

What is required in the fourth Commandment?

A The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set times as he hath appointed in his Word; expressly, one

whole day in ſeven, which was the ſeventh from the beginning of the world, to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world, which is the Chriſtian Sabbath *y*, & in the New Teſtament called the Lords day *z*. *y Deut.* 5.12 13,14. *Gen.*2,2.3. 1 *Cor.*16.1.2. *Acts*20.7. *Mat.* 5.17.18. *Iſa.*56.2.4 6. *z Rev.*1.10.

Q. How is the Sabbath, or the Lords day, to be ſanctified?

A. The Sabbath or Lords day, is to be ſanctified by an holy reſting all the day *a*, not only from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are at other dayes lawful *b*; and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy *c*) in the publick and private exerciſes of Gods worſhip *d*: and to that end we are to prepare our hearts, and with ſuch foreſight, diligence and moderation, to diſpoſe, and ſeaſonably to diſpatch our wordly buſineſs, that we may be the more free and fit for the duties of that day *e*. a *Exod* 20.8.10. b *Exod.* 16. 25. 20. 28. *Neh.* 13.15. *to* 24. *Jer.* 17. 21. 22. c *Mat.* 12. 1. 10. 13. d *Iſa.* 58. 13. *Luke* 4 16. *Acts* 20.7. 1 *Cor.* 16,1.2. *Pſal.* 92. *title. Iſa.* 66 23. *Lev.* 23.3. e *Exod.* 20.8. *Luke* 23.54 56. *Exod.* 16. 22. 25 26 27 28.29. *Neh.*13.19.

Q. Why is the charge of keeping the Sabbath more ſpecially directed to governors of families; or other ſuperiors?

A. The charge of keeping the Sabbath is more ſpecially directed to governors of families, and other ſuperiors, becauſe they are bound not only to keep it themſelves, but to ſee that it be obſerved by all thoſe that are under their charge; and becauſe they are prone ofttimes to hinder them by imployments of their own

f. f *Exod.* 20, 10. *Josh.* 24. 15. *Neh.* 13. 16. 17. *Jer.* 17. 20. 21 22. *Exod.* 23. 12.

Q. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are all omissions of the duties required g; all careless, negligent, and unprofitable performing of them, and being weary of them *h*, all prophaning the day by idleness, and doing that which is in it self sinful i, and by all needless works, words and thoughts about our worldly imployments and recreations *k*.

g *Ezek.* 21. 26. h *Acts* 7. 9. *Ezek.* 33. 30 31. 32. *Amos* 8. 5. *Mal.* 5. 13. i *Ezek.* 23. 38. k *Jer.* 17, 24, 27. *Isa.* 58. 13.

Q. *What are the reasons annexed to the fourth Commandment, the more to inforce it?*

A. The reasons annexed to the fourth commandment, the more to inforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself in these words, *Six dayes shalt thou labour and do all thy work* l, from Gods challenging a special propriety in that day. *The seventh day is the Sabbath of the Lord thy God* m; from the example of God, who in *six dayes made heaven and earth, the sea and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: *Wherefore the Lord blessed the Sabbath day, and hallowed it* n. l *Exod.* 20. 9. m *Exod.* 20, 10. n *Exod.* 20, 11.

Q. *Why is the word* remember, *set in the beginning of the fourth commandment?*

A. The word *remember*, is set in the beginning of the fourth Commandment o, partly because of the

great benefit of remembring it: we being thereby helped in our preparation to keep it *p*; and in keeping it, better to keep all the rest of the commandments *q*, and to continue a thankful remembrance of the two great benefits of Creation and Redemption, which contain a short abrigement of Religion *r*, and partly because we are very ready to forget it *s*, for that there is less light of nature for it *t*, and yet it restraineth our natural liberty in things at other times lawful *u*, that it cometh but once in seven dayes, & many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it *w*, and that satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*. o *Exod.* 20 8. p *Exod.* 16. 23. *Luke* 23. 54. 56. *Mark* 15 42. *Neh.* 13. 19. q *Psa.* 92. 13. 14 *Ezeck.* 20. 12. 19. 20. r *Gen.* 2. 2. 3. *Psal.* 118. 22. 24. *Acts* 4. 10. 11 *Rev.* 1. 10. s *Ezeck.* 22. 26. t *Neh.* 9. 14. u *Exod.* 34. 21. w *Deut.* 5. 14. 15. *Amos* 8. 5. x *Lam* 1. 7. *Jer.* 17. 21. 22. 23. *Neh.* 13. 15. *to* 23.

Q. *What is the sum of the six Commandments, which contain our duty to man?*

A. The sum of the six Commandments, which contain our duty to man, is to love our neighbor as our selves *y*. and to do to others what we would have them to do to us *z*. y *Mat.* 22. 39. z *Mat.* 7. 12.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy father & thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* a *Exod.* 20. 12.

Q. *Who are meant by father and mother in the fifth Commandment?*

A. By father and mother, in the fifth Commandment, are meant not only naturall parents *b*, but all superiors

ſuperiors in age *c*, and gifts *d*, and eſpecially ſuch as by Gods ordinance are over us in place of authority, whether in family *e*, Church *f*, or Common-wealth *g*. b *Prov.* 23 22.25. *Eph.* 6.1.2. c 1 *Tim.* 5.1 2 d *Gen.* 4. 20, 21, 22 *and* 45.8. e 2 *Kings* 5.12. f 2 *Kings* 6.12. *and* 13.14. *Gal.* 4.19. g *Iſa.* 49 23.

Q. Why are Superiors ſtyled father and mother?

A. Superiors are ſtyled father and mother, both to teach them in all duties towards their inferiors, like natural parents, to expreſs love and tenderneſs to them, according to their ſeveral relations *h*, and to work inferiors to a greater willingneſs and cheerfulneſs in performing their duties to ſuperiors, as to their parents *h*. h *Eph.* 6.4. 2 *Cor.* 12.14. 1 *Theſ.* 2 7, 8. 11. *Num.* 1.12.13. 11 *Cor.* 4.14, 15, 16. 2 *Kings* 5.3.

Q. What is the general ſcope of the fifth Commandment?

A. The general ſcope of the fifth Commandment is, the performance of thoſe duties which we mutually owe in our ſeveral relations, as inferiors, ſuperiors, equals *k*. k *Eph.* 5.21. 2 *Pet.* 2.17. *Rom.* 12.10.

Q. What is the honor that inferiors owe to their ſuperiors?

A. The honor which inferiors owe to their ſuperiors is, all due reverence, in heart *l*, word *m*, and behavior *n*: prayer and thankſgiving for them *o*, imitation of their vertues and graces *p*: willing obedience to their lawful commands and counſels *q*, due ſubmiſſion to their corrections *r*, fidelity to *ſ*, defence *t*, and maintenance of their perſons and authority, according to their ſeveral rankes, and the nature of their places *u*, bearing with their infirmities, and covering them in love *w*, that ſo they may be in honor to them, and to their government *x*. l *Mal.* 1.6 *Lev.* 19.3. m *Prov.* 31.28. 1 *Pet.* 3, 6. n *Lev*, 19. 32.

r *Kings* 2. 19. o 1 *Tim* 2. 1, 2. p *Heb.* 13. 7 *Phil.* 3. 17. q *Eph.* 6. 1. 2, 6. 7. 1 *Pet.* 2, 13 14. *Rom.* 13. 1. 2, 3, 4. *Heb.* 13. 17. *Prov.* 4. 3. 4. & 21, 22. *Exod.* 18. 19 24. r *Heb.* 12. 2. 1 *Pet.* 2, 18, 19, 20. s *Tit.* 2. 9. 10. t 1 *Sam.* 26 15. 16. 2 *Sam.* 18. 3. *Eſth.* 6. 2. u *Mat.* 22. 21. *Rom.* 13. 6. 7. 1 *Tim.* 5. 17. 18. *Gal.* 6. 6. *Gen* 45. 11. & 47. 12. w 1 *Pet.* 2. 18. *Prov.* 23. 22. *Gen.* 9. 23. x *Pſal.* 127. 3. 4. 5. *Prov.* 31. 23.

Q. *What are the ſins of inferiors againſt their ſuperiors?*

A. The ſins of inferiors againſt their Superiors, are all neglect of the duties required toward them *y*, envying *z*, contempt of *a*, and rebellion *b*, againſt their perſons *c*, and places *d*, in their lawful counſels *e*, commands and corrections *f*, curſing, mockings, and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonor to them and their government *h*. y *Matth.* 15. 4. 5. 6. z *Num.* 11. 28. a 1 *Sam.* 8. 7. *Iſa.* 3. 5. b 2 *Sam.* 15, 1. *to* 22, c *Exod.* 11. 15. d 1 *Sam.* 10. 27. e 1 *Sam.* 2. 25. f *Deut.* 21. 18. *to* 22. g *Prov.* 30. 11. 17. h *Prov.* 19. 16.

Q. *What is required of Superiors towards their inferiors.*

A. It is required of ſuperiors, according to that power they receive from God, & that relation wherein they ſtand, to love *i*, pray for *k*, & bleſs their inferiors *l*, to inſtruct *m*, counſel, and admoniſh them *n*, countenancing *o*, commending *p*, and rewarding ſuch as do well *q*, diſcountenancing *r*, reproving & chaſtiſing ſuch as do ill *ſ*; protecting *t*, and providing for them all things neceſſary for ſoul *u*, and body *w*: and by grave, wiſe, holy and exemplary carriage, to procure glory to God *x*, honor to themſelves *y*, and ſo to preſerve that authority which God hath put upon them *z*. i *Col.* 3. 19. *Tit.* 2. 4. k 1 *Sam.* 12. 21. *Job* 1. 5.

1. 5. l 2 *Kings* 8. 55. 56. *Heb.* 7. 7. *Gen.* 49. 28. m *Deut.* 6. 6. 7. n *Eph.* 6. 4. o 1 *Pet.* 3. 7. p 1 *Pet.* 2. 14. *Rom.* 13. 3. q *Eſt.* 6. 3. r *Rom.* 13. 3. 4. ſ *Prov.* 29. 15. 1 *Pet.* 2 14. t *Job* 19. 12. *to* 17. *Iſa.* 1. 10. 17. u *Eph.* 6 4. w 1 *Tim.* 5. 8. x 1 *Tim.* 4. 12. *Tit.* 2. 3, 4, 5. y 1 *Kings* 30. 8. z *Tit.* 2. 25.

Q. *What are the ſins of Superiors?*

A. The ſins of Superiors are, beſide the neglect of the duties required of them *a*, an inordinate ſeeking of themſelves *b*, their own glory *c*, eaſe, profit or pleaſure *d*, commanding things unlawful *e*, or not in the power of inferiors to perform *f*, counſelling *g*, encouraging *h*, or favoring them in that which is evil *i*, diſſwading, diſcouraging, or diſcountenancing them in that which is good *k*, correcting them unduely *l*, careleſs expoſing, or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way diſhonoring themſelves, or leſſening their authority, by an injuſt, indiſcreet, rigorous or remiſs behavior *o*. a *Ezek.* 34, 2, 3, 4. b *Phil.* 2, 21. c *Joh.* 5 44. *and* 7. 18. d *Iſa.* 56. 10, 11. *Deut.* 17. 17. e *Dan.* 3, 4, 5, 6. *Acts* 4. 17. 18. f *Exod.* 5 10. *to* 18. *Mat.* 23. 2. 4. g *Matth.* 14. 8. *Mark* 6, 24. h 1 *Sam.* 13. 28. i 1 *Sam.* 3, 13. k *John* 7. 46. *to* 50. *Col.* 1. 21. *Exod.* 5. 17. l 1 *Pet.* 2. 18. 19, 20. *Heb.* 12. 10. *Deut.* 25. 3. m *Gen.* 38. 11. 26 *Acts* 18. 17. n *Eph.* 6. 4. o *Gen.* 9. 21. 1 *Kings* 12. 13, *to* 17. *&* 1. 6. 1 *Sam.* 2. 29. 30, 31.

Q. *What are the duties of equals?*

A. The duties of equals are to regard the dignity & worth of each other *p*, in giving honor to go one before another *q*, and to rejoice in each others gifts and advancements, as in their own *r*. p *Rom.* 12, 10. q *Rom*, 12, 15, 19, r *Phil.* 2. 3 4.

Q. *What are the ſins of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, and usurping preeminence one over another *x*. s *Rom.* 13 3. t 2 *Tim.* 3 3. u *Acts* 7. 9. *Gal.* 5. 36. w *Num.* 12. 2 x 3 *Joh.* 9. *Luke* 21. 24.

Q. *What is the reason annexed to the fifth Commandment, the more to inforce it?*

A. The reason annexed to the fifth Commandment, in these words; *that thy dayes may be long upon the land which the Lord thy God giveth thee* y, is an express promise of long life and prosperity *y*, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment z y *Exod.* 20. 12. z *Deut.* 5. 16. 1 *Kings* 8. 25. *Eph.* 6. 2. 3.

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, *Thou shalt not kill* a. a *Exod.* 20. 13.

Q. *What are the duties required in the sixth Commandment?*

A. The duties required in the sixth Commandment are, all careful studies and lawful endeavors to preserve the life of our selves *b*, and others *c*, by resisting all thoughts and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, & practises, which tend to the unjust taking away the life of any *h*, by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind *l*, cheerfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labor *r*, & recreations *s*, by charitable thoughts *t*, love *u*, compassion *w*, meekness, gentleness kindness *x*, peaceable *y*, mild & courteous speeches and behavior *z*, forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting and succour-

ring the distressed, and protecting and defending the innocent *b*. b *Eph.* 5. 28. 29. c 1 *Kings* 18. 4. d *Jer.* 26. 15, 16. *Acts* 23 12. 16. 17. 21. 27. e *Eph.* 4 26. 27. f 2 *Sam* 2. 12. *Deut.* 22. 8. g *Mat.* 4. 6. 7. *Prov.* 1, 10, 11, 15. 16. h 1 *Sam.* 24. 12. *and* 26. 9, 10. *Gen.* 37. 31. 32. i *Psal.* 8. 2. 4. *Prov.* 24. 11. 12. 1 *Sam.* 14. 43. k *Jam.* 5. 7. *to* 12. *Heb.* 12 9 l 1 *Thes.* 4. 11. 1 *Pet.* 4. 4. *Psal.* 37. 8 9 10, 11. m *Prov.* 17. 22. n *Prov.* 15, 16, 17. o 1 *Tim.* 5. 23. p *Psal.* 38. 21. q *Psal.* 127. 2. r *Eccles.* 5, 12. s *Thes.* 5. 10. 12. *Prov.* 16. 26. f *Eccl.* 3. 4. 11. t 1 *Sam.* 19. 4, 5. *and* 22. 13. 14. u *Rom.* 13. 10 w *Luke* 10. 33. 34. 35. x *Col.* 3. 12 13. y *James* 3. 17. z 1 *Pet.* 3. 8. 9. 10. 11. *Prov.* 15, 1. *Judges* 3. a *Mat.* 5 24. *Eph.* 42. 32. *Rom.* 12 17. 20. 21. b 1 *Thes* 5. 14. *Job* 31. 19, 20. *Mat.* 25. 35. 36 *Prov.* 31. 8. 9.

Q. *What are the sins forbidden in the sixth Commandment?*

A. The sins forbidden in the sixth Commandment are, all taking away the life of our selves *e*, or of others *d*, except in case of publick justice *e*, lawful war *f*, or necessary defence *g*, the neglecting or withdrawing the lawful & necessary means of preservation of life *h*, sinful anger *i*, hatred *k*, envy *l*, desire of reveng *m*, all excessive passions *n*, distracting cares *o*, immoderat use of meat, drink *p*, labor *q*, & recreations *r*, provoking words *s*, oppression *t*, quarreling *u*, striking wounding *w*, and whatsoever else tends to the destruction of the life of any *x*. c *Acts* 16. 28. d *Gen.* 9. 6. e *Num.* 35. 31. 33. f *Jer* 48, 10. *Deut.* 20. *ch.* g *Exod.* 21. 2. 3. h *Mat.* 25, 42. 43. *James* 2. 15. 16. *Eccl.* 6. 1, 2. i *Mat.* 5. 22. k 1 *John* 3 15. *Lev.* 19. 17. l *Prov.* 14. 30. m *Rom.* 12. 19. n *Eph.* 4. 31. o *Mat.* 6. 31. 34. p *Luke* 21. 34. *Rom.* 13. 13. q *Eccl.* 12. 12. *&* 2. 22, 23. r *Isa.* 5. 12. s *Prov.* 15. 1. *and* 12, 18.

t *Ezek.* 18, 18 *Exod.* 1. 14. u *Gal.* 5. 15. *Prov.* 25. 29 w *Num.* 35. 16. 17, 18, 21. x *Exod.* 21. 18. *to the end.*

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, *Thou shalt not commit adultery* y. y *Exod.* 20. 14.

Q. *What are the duties required in the seventh Commandment?*

A. The duties required in the seventh Commandment are, chastity in body, mind, affections z, word a, and behavior b, and the preservation of it in our selves and others c, watchfulness over the eyes, and all the senses d, temperance e, keeping of chaste company f, modesty in apparel g, marriage by those that have not the gift of continency h, conjugal love i, and cohabitation k, diligent labor in our callings, shunning all occasions of uncleanness l, and resisting temptations thereunto m. z 1 *Thes.* 4 4, *Job* 31. 4. 1 *Cor.* 7 34. a *Col.* 4. 6. b 1 *Pet.* 3. 2, c 1 *Cor.* 7. 2. 35, 36 d *Job* 31. 1, e *Acts* 24. 24, 25. f *Prov.* 2. 16. *to* 21. g 1 *Tim* 2. 9. h 1 *Cor.* 7. 2. 9. i *Prov.* 5 19 20. k 1 *Pet.* 3. 7. l *Prov.* 31. 11, 27, 28, m *Prov,* 5, 8, *Gen.* 39 8, 9, 10.

Q. *What are the sins forbidden in the seventh Commandment?*

A. The sins forbidden in the seventh Commandment, beside the neglect of the duties required n, are adultery, fornication o, rape, incest p, sodomy, and all unnaturall lusts q, all unclean imaginations, thoughts, purposes and affections r; all corrupt or filthy communications, or listening thereupon s, wanton looks, impudent or light behavior; immodest apparel t, prohibiting of lawful w, and dispensing with unlawful marriages x; allowing, tolerating, keeping of stews, and resorting to them y, intangling vows of single

ſingle life *z*, undue delay of marriage *a*, having more wives or husbands then one at the ſame time *b*, unjuſt divorce *c*, or diſertion *d*, idleneſs, gluttony, drunkenneſs *e*, unchaſte company *f*, laſcivious ſong books, pictures, dancings ſtage playes *g*, and all other provocations to or acts of uncleanneſs either in our ſelves or others *h*. n *Prov.* 5. 7. o *Heb.* 13 4. *Gal.* 5. 19 p 2 *Sam.* 13. 14. 1 *Cor.* 5. 1. q *Rom.* 1 24. 26. 27. *Lev.* 20. 15. 16. r *Mat.* 5. 28. *&* 15. 19 *Col.* 3 5. ſ *Eph.* 5, 3, 4. *Prov.* 7. 5. 21. 22 t *Iſa.* 3. 16. 2 *Pet.* 2. 14. u *Prov.* 7. 10 11. w 1 *Tim.* 4 3. x *Lev.* 28. 1. *to* 21. *Mat.* 6. 18. *&* 2. 11. 12. y 1 *Kings* 15. 12. 2 *Kings* 23. 7. *Deut.* 23, 17. 18. *Lev.* 19. 29 *Jer.* 5. 7. *Prov.* 7, 24. 25, 26, 27. z *Mat.* 19 10, 11. a 1 *Cor.* 7. 7, 8 9. *Gen* 38. 26. b *Mal.* 2. 14. 15. *Mat.* 19. 5. c *Mal* 2. 16. *Mat.* 5. 32. d 1 *Cor.* 7. 12 13. e *Ezek.* 16 49. *Prov.* 23, 30. 33. f *Gen.* 39 10 *Prov.* 5. 8. g *Eph.* 5. 4. *Ezek.* 23. 14 15, 16. *Iſa.* 13, 15 16, 17. *and* 3. 16. *Mark* 6 22. *Rom.* 13. 13 1 *Pet.* 4. 3. h 1 *Kings* 9. 30. *with.* Jer. 4. 30. *&* *Ezek.* 23. 40.

Q. *Which is the eight commandment?*

A. The eight Commandment is, *Thou ſhalt not ſteal* i. i *Exod.* 20. 15.

Q. *What are the duties required in the eighth Commandment?*

A. The duties required in the eighth Commandment, are truth, faithfulneſs and juſtice in contracts, and commerce between man and man k, rendring to every one his due *i*: reſtitution of goods unlawfully detained from the right owner thereof *m*, giving and leoding freely according to our abilities, and the neceſſities of others *n*, moderation of our judgements, wills, and affections, concerning worldly goods *o*: a provident care and ſtudy to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient

for

for the ſuſtentation of our nature, and ſuitable to our condition *q*, a lawful calling *r*, and diligence in it *ſ*, frugality *t*, avoiding unneceſſary law-ſuits *u*, and ſuretyſhip, or other like engagements *w*; and an endeavor by all juſt and lawful means to procure, preſerve and further the wealth and outward eſtate of others as well as our own *x*

k *Pſal.* 15. 2, 4. *Zech.* 7. 4. 20. *and* 8. 16. 17. l *Rom.* 13. 7. m *Lev.* 6. 2, 3, 4, 5. *with Luke* 19 8 n *Luke* 6. 30. 38. 1 *John* 3. 17. *Eph.* 4. 28. *Gal.* 6. 10. o 1 *Tim.* 6. 6. 7, 8 9. *Gal* 6. 14. p 1 *Tim.* 5 8. q *Prov.* 27. 23. *to the end. Eccl.* 2. 24. *and* 3 12 13. 1 *Tim.* 6. 17, 18. *Iſa.* 38. 1. *Mat.* 11. 8. r 1 *Cor.* 7. 20. *Gen* 2 15. *and* 3 19. ſ *Eph.* 4. 28. *Prov.* 10. 4. t *John* 6 12. *Prov.* 21. 10. u 1 *Cor.* 6 1. *to* 9. w *Prov.* 6. 1. *to* 6. *&* 11. 15, x *Lev.* 25. 35. *Deut.* 21. 1, 2, 3. 4. *Exod.* 23. 4, 5. *Gen.* 47. 16. 20. *Phil.* 2. 4. *Matth.* 22. 39.

Q. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſide the neglect of the duties required *y*, are theſe *z*, robbery *a*, man ſtealing *b*, and receiving any thing that is ſtollen *c*, fraudulent dealing *d*, falſe weights and meaſures *e*, removing land marks *f*, injuſtice and unfaithfulneſs in contracts between man & man *g*, or in matters of truth *h*, oppreſſion *i*, extortion *k*, uſury *l*, bribery *m*, vexatious law ſuits *n*, unjuſt incloſures and depopulations *o*, ingroſſing commodities to enhance the price *p*, unlawful callings *q*, and all other unjuſt or ſinful wayes of taking, or withholding from our neighbour what belongs to him, or of enriching our ſelves *r*: covetouſneſs *ſ*, inordinate prizing and affecting worldly goods *t*, diſtruſtful and diſtracting cares and ſtudies in getting, keeping and uſing them *u*, envying at the proſperity of others *w*,

as

as likewiſe idleneſs *x*, prodigality, waſtful gaming, and all other ways whereby we do unduly prejudice our own outward eſtate *y*: and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us *z*. y *James* 3.15.16. 1 *Joh.* 3.17. z *Eph.* 4. 18. a *Pſal.* 62. 10. b 1 *Tim.* 1.10. c *Prov.* 29. 24. *Pſal.* 10. 18. d 1 *Theſ.* 4. 6. e *Prov.* 11.1. *and* 29. 10. f *Deut.* 19. 14. *Prov.* 23 10. g *Amos* 8. 5. *Pſal.* 37. 21. h *Luke* 16. 10 11.12. i *Ezek.* 22 29. *Lev.* 25.17. k *Mat.* 23. 25. *Ezek.* 22. 12. l *Pſal.* 15.5. m *Job* 15, 34. n 1 *Cor.* 6, 6, 7. 8. *Prov.* 3. 29, 30. o *Iſai.* 5. 8. *Micah* 2. 2. p *Prov.* 11. 26, q *Acts* 19. 19 24, 25. r *Job* 20. 19. *James* 5. 4. *Poov.* 21. 6. ſ *Luke* 12, 15. t 1 *Tim.* 6. 5. *Col.* 3. 2. *Prov.* 23. 5. *Pſalm* 62. 10. u *Matth.* 6. 25. 31, 34. *Eccl.* 5. 12. w *Pſal.* 7, 13. *&* 37. 1. 7. x 2 *Theſ.* 3. 11. *Prov.* 18. 9. y *Prov.* 21 17. *and* 23. 20, 21, *&* 28, 19. z *Eccl.* 4. 8. *&* 6. 2. 1 *Tim.* 5. 8.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour a.* a *Exod* 20. 16.

Q. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth commandment are, the preſerving and promoting of truth between man and man *b*, and the good name of our neighbor as well as our own *c*, appearing and ſtanding for *d*, & from the heart *e*, ſincerely *f*, freely *g*, clearly *h*, and fully *i*, ſpeaking the truth, and only the truth in matters of judgement and juſtice *k*, and in all other things whatſoever *l*, a charitable eſteem of our neighbors *m*, loving, deſiring, and rejoycing in their good name *n*, ſorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *ſ*, and unwillingneſs to admit of an evil report concern-

concerning them *t*, diſcouraging tale-bearers *u*, flatters *w*, and ſlanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promiſes *z*, ſtudying and practiſing of whatſoever things are true, honeſt, lovely, and of good report *a*. b *Zech.* 8.16. c 3 *John* v. 12 d *Prov.* 3.1.9. e *Pſa.* 5. 2. f *Chr.* 19. 9. g 1 *Sam.* 19. 4. 5. h *Joſh.* 7. 19. i 2 *Sam.* 14, 18. 19. 20. k *Lev.* 19. 15. *Prov.* 14.5,25. l 2 *Cor.* 1.17,18. *Eph.* 4. 2. 5. m *Heb.* 6. 9. n 1 *Cor*, 13. 7. o *Rom.* 1. 8 p 2 *John* v. 4. 3 *John* 3. 4. q 2 *Cor.* 2. 4. r 2 *Cor.* 12. 21. s *Prov.* 17. 9. t 1 *Pet.* 4. 8. u 1 *Cor.* 4. 6, 7. x 2 *Tim.* 1, 4 5. y 1 *Sam.* 22. 14. z 1 *Cor.* 13.6, 7. a *Pſal.* 15.3. b *Prov* 25 23. c *Prov.* 26,24, 25. d *Pſal.* 101.5. e *Prov.* 22. 1 *Joh.* 8. 49. f *Pſal.* 15. 4. g *Phil.* 4 8.

Q. *What are the ſins forbidden in the ninth Commandment?*

A. The ſins forbidden in the ninth Commandment are, all prejudicing the truth, and the good name of our neighbors as well as our own. *b*, eſpecially in publick judicature *c*, giving falſe evidence *d*, ſuborning falſe witneſſes *e*, wittingly appearing and pleading for an ill cauſe, out-facing and overbearing the truth *f*, paſſing unjuſt ſentence *g*, calling evil good, & good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth, undue ſilence in a juſt cauſe *k*, and holding our peace when iniquity calleth for either a reproof from our ſelves *l*, or complaint to others *m*, ſpeaking the truth unſeaſonably *n*, or maliciouſly to a wrong end *o*, or perverting it to wrong meaning *p*, or in doubtful & equivocal expreſſions to the prejudice of truth or juſtice *q*, ſpeaking untruth *r*, lying *ſ*, ſlandering *t*, back-biting *u*, detracting *w*, tale-bearing *x*, whiſpering *y*, ſcoffing *z*,

fing *z*, reviſing *a*, raſh *b*, harſh *c*, and partial cenſuring *d*, miſconſtruing intentions, words and actions *e*, flattering *f*, vain glorious boaſting *g*, thinking or ſpeaking too highly or too meanly of our ſelves or other *h*, denying the gifts and graces of God *i*, aggravating ſmaller faults *k*, hiding, excuſing, or extenuating of ſins when called to a free confeſſion *l*, unneceſſary diſcovering of infirmities *m*, raiſing falſe rumors *n*, receiving and countenancing evil reports *o*, and ſtopping our ears againſt juſt defence *p*, evil ſuſpition *q*, envying or grieving at the deſerved credit of any *r*, endeavoring or deſiring to impair it *ſ*, rejoycing in their diſgrace and infamie *t*, ſcornful contempt *u*, fond admiration *w*, breach of lawful promiſes *x*, neglecting ſuch things as are of good report *y*, and practiſing or not avoiding our ſelves, or not hindering what we can in others ſuch things as procure an ill name *z*. b 1 *Sam.* 17. 28. 2 *Sam.* 6. 3. 2 Sam. 1. 9, 10, 15, 16. c *Lev.* 19. 15. *Heb.* 1, 4. d *Prov.* 19, 5. *and* 19. 16, 19. e *Acts* 6. 13. f *Jer.* 9, 3. 5. *Acts* 24, 2, 5. *Pſal.* 12, 3, 4. *&* 52, 1, 2, 3, 4. g *Prov.* 17. 15. 1 *Kings* 21. 9, *to* 13. h *Iſa.* 5, 23. i *Pſal.* 119, 69. *Luke* 19. 8. *&* 19, 5. 6, 7. k *Lev.* 5, 1. *Deut.* 11. 8. *Acts* 5, 3, 9. 2 *Tim.* 4. 16. l 1 *Kings* 1. 6. *Lev.* 19. 17. m *Iſai.* 59. 4. n *Prov.* 29 11. o 1 *Sam.* 21 9, 10, *with Pſal.* 52. 1, 2, 3, 4. p *Pſa.* 56. 5. *John* 2, 19. *with*, *Mat.* 26. 60, 61. q *Gen.* 3, 1. *&* 26. 7, 9. r *Iſai.* 59, 13. ſ *Lev.* 19, 11. *Col.* 3, 9. t *Pſal.* 50. 20. u *Pſal.* 15. 3. w *James* 4. 11. *Jer.* 38, 4. x *Lev.* 19, 16. y *Rom.* 1. 29 30. z *Gen.* 21. 6. *with* *Gal.* 4, 19. a 1 *Cor.* 6, 10. b *Matth.* 7. 1. c *Acts* 18. 4. d *Gen.* 38, 24. *Rom.* 2, 1. e *Nehem.* 6, 6, 7, 8. *Rom.* 3, 8. *Pſal.* 69, 10. 1 *Sam.* 1, 13, 14, 15. 2 *Sam.* 10, 3. f *Pſal.* 11. 2, 3 g 2 *Tim.* 3. 2. h *Luke* 18. 9, 11. *Rom.* 12. 16. 1 *Cor.* 4. 6. *Acts* 13. 22. *Exod.* 4, 10, 11, 12, 13, 14. i *Job* 27, 5, 6. *and* 4, 6. k *Mat.* 7, 3, 4,

3, 4, 5. l *Prov.* 28, 13. & 30, 10. *Gen.* 3, 12. 13. *Jer.* 2, 35. 2 *Kings* 5. 25. *Gen.* 4, 9. n *Gen.* 9, 21. *Prov.* 25, 9. 10. n *Exod.* 23 1. o *Prov.* 29. 12. p *Acts* 7. 56, 57. *Job* 31. 13. 14. q 1 *Cor.* 13. 5. 1 *Tim.* 6. 4. r *Num.* 11. 29. *Mat.* 21. 15. s *Ezra.* 4. 12, 13. t *Jer.* 48, 27. u *Psal.* 35. 15, 16, 21. *Mat.* 27, 28, 29. w *Jude* v. 6. *Acts* 12. 22. x *Rom.* 1. 31. 2 *Tim.* 3. 5. y 1 *Sam.* 2, 24. z 2 *Sam.* 13, 12, 13. *Prov.* 5. 8, 9. & 6. 33.

Q. *What is the tenth Commandment?*

A. The tenth Commandment is, *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbors* a. a *Exod.* 20. 17.

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment are, such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him tend unto and further all that good which is his *c*. b *Heb.* 13. 5. 1 *Tim* 6. 6. c *Job* 21 29. *Rom.* 11. 15. *Psal.* 122. 7. 8, 9. 1 *Tim.* 1. 5. *Esth.* 10. 3. 1 *Cor.* 13. 4, 5, 6, 7.

Q. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment, are discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbors *f*, together with all inordinate motions and affections to any thing that is his *g*. d 2 *Kings* 21. 4. *Esther* 5. 13. 1 *Corint.* 10. 10. e *Gal.* 5 6. *James* 3. 4. 16. f *Psalm* 122. 9, 20. *Nehem.* 2. 10. g *Rom.* 7. 7, 8. & 13. 9. *Col.* 3, 5. *Deut.* 5. 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No

A. No man is able either of himſelf *h*, or by any grace received in this life perfectly to keep the Commanments of God *i*, but doth daily break them in thought *k*, word and deed *l*. h *Jam.* 3. 2. *John* 15, 5. *Rom.* 8. 3. i *Eccl.* 7. 20. 1 *John* 1. 8, 10. *Gal.* 5. 17. *Rom.* 7, 18 19. k *Gen.* 6. 5. *&* 8. 21. l *Rom.* 3. 9. *to* 21. *James* 3. 2. *to* 13.

Q. *Are all tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

A, All tranſgreſſions of the Law of God are not equally hainous: but ſome ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God then others *m*. m *John* 19. 11. *Ezek.* 86, 3, 25. 1 *John* 5. 16. *Pſal.* 78. 17, 32, 56.

Q. *What are thoſe aggravations that make ſome ſins more hainous then others?*

A. Sins receive their aggravations from the perſons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for profeſſion *q*, gifts *r*, place *ſ*, office *t*, guides to others *u*, and whoſe example is likely to be followed by others *w*. n *Jer.* 2, 8. o *Job* 32, 7, 9 *Eccl.* 4. 13. p 1 *Kings* 11. 4, 9. q 2 *Sam.* 12, 14. 1 *Cor.* 5. 1. r *James* 4. 17. *Luke* 12. 47. 48. ſ *Jer.* 5. 4. 5, t 2 *Sam.* 12, 7, 8, 9. *Ezek.* 8. 11, 12. u *Rom.* 6. 17. *to* 25. w *Gal.* 2. 11. 12. 13, 14.

From the parties offended *x*, if immediatly againſt God *y*, his attributes *z*, and worſhip *a*, againſt Chriſt and his grace *b*, the holy Spirit *c*, his witneſs *d*, and working *e*, againſt Superiors, men of eminency *f*, & ſuch as we ſtand eſpecially related and engaged unto *g*, againſt any of the Saints *h*, particularly weak brethren *i*, the ſouls of them or any other *k*, and the common good of all or many *l*. x *Matth.* 22, 38, 39. y 1 *Sam.* 2, 25, *Acts* 5, 4. *Pſal.* 5. 4. z *Rom.* 2, 4. a *Mal.* 1. 8, 14. b *Heb.* 2, 2, 3. *and* 12, 25. c *Heb.* 10. 29,

10. 29. *Mat.* 12. 31, 32. d *Eph.* 4. 30. e *Heb.* 6. 4. 5. f *Jude* 8. *Numb.* 12 8 9. *Iſa.* 3, 5. g *Prov.* 30 17. 2 *Cor.* 12. *Pſal.* 55. 12. *to* 16. h *Zeph.* 1. 8, 10 11. *Mat.* 18, 6. i *Cor.* 6. 8. *Rev.* 17 6 i 1 *Cor.* 8. 11. 12. *Rom.* 24. 13, 15 21. k *Ezek.* 13. 19 1 *Cor.* 8, 12. *Rev*, 18. 13. *Mat.* 23 15. l 1 *Theſ.* 2, 15. 16. *Joſh.* 12, 10.

From the nature and quality of the offence *m*, if it be againſt the expreſs letters of the Law *n*, break many commandments, contain in it many ſins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, ſcandalize others *q*, and admit of no reparation *r*, if againſt means *ſ*, mercies *t*, judgements *u*, light of nature *w*, conviction of conſcience *x*, publick or privat admonition *y*, cenſures of the Church *z*, civil puniſhments *a*, and our own prayers, purpoſes, promiſes *b*, vows *c*, covenants *d*. & engagements to God or men *e*, if done deliberatly *f*, wilfully *g*, preſumptuouſly *h*, impudently *i*, boaſtingly *k*, maliciouſly *l*, frequently *m*, obſtintly *n*, with delight *o*, continuance *p*, or relapſing after repentance *q*. *m Prov.* 6. 30. *to the end* n *Ezra* 9. 10, 11, 12. 1 *Kings* 11. 9 10. o *Col.* 3. 5. 1 *Tim.* 6. 10. *Prov.* 5, 8, 9, 10, 11. 12. *and* 6, 32, 33 *Joſh.* 7, 22. p *Jam.* 1, 14, 15. *Mat.* 5, 22. *Mic.* 2. 1. q *Mat.* 18. 7. *Rom.* 2, 23. 24. r *Deut.* 22. 22. *with* v. 28. 29. *Prov.* 6. 31. *to* 35, ſ *Mat.* 11. 21. *to* 24. *John* 15 22. t *Iſa.* 1. 3, *Deut.* 32. 6. u *Amos* 4. 8. *to* 12. *Jer.* 5, 3. w *Rom.* 1, 26, 27. x *Rom.* 1, 32. *Dan.* 5. 12. *Tit.* 3. 10. 11. y *Prov.* 19 1. z *Tit.* 3 10. *Mat.* 18 17. a *Prov.* 17. 22. *and* 23, 35. b *Pſal.* 78. 34. *to* 38. Jer. 2, 20. *and* 45 5, 6. 10, 21. c *Eccl.* 5, 4, 5. 1 *Prov.* 20. 25. d *Lev.* 16, 25. e *Prov.* 1, 17. *Ezek.* 17. 18. 19. ſ *Pſal.* 36. 4. g *Jer.* 6. 16. h *Numb.* 15. 30. *Exod.* 11. 14. i *Jer.* 3. 3. *Prov.* 7. 13. k *Pſal.* 52. 1. l 3 *John* 10. m *Numb.* 14. 22. n *Zech.* 7, 11, 12. o *Prov.* 2, 14. p *Iſa.* 57, 17. q *Jer.* 34, 8, 9, 10, 11. 2 *Pet.* 2, 20, 21, 22. from

From circumstances of time *r*, and place *s*, if on the Lords day *t*, or other times of divine worship *u*, or immediatly before *w*, or after these *x*, or others helps to prevent or remedy such miscarriages *y*, if in publick, or in the presence of others who are thereby likely to be provoked or defiled *z*. t *Kings* 5, 26. s *Jer.* 7. 10. *Isa.* 26, 10. t *Ezek.* 23, 37, 38, 39. u *Isa* 58, 3, 4. *Num.* 25. 6, 7. w 1 *Cor.* 11, 20, 21. x *Jer.* 7, 8, 6, 10. *Prov.* 7, 14, 15: *John* 13; 27, 30. y *Ezra.* 9, 13, 14. z 2 *Sam.* 16. 21. 1 *Sam.* 2, 22, 23, 24.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignity *a*, goodness *b*, and holiness of God *c*, and against his righteous law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, & cannot be expiated but by the blood of Christ *h*. a *James* 2, 10, 11. b *Exod.* 20. 1, 2. c *Heb.* 1. 13. *Lev.* 10, 3, & 11, 44, 45. d 1 *Joh.* 3, 4: *Rom.* 7, 12. e *Eph.* 5, 6; *Gal.* 3, 10. f *Lam.* 3. 39. *Deut*, 28, 15. *to the end.* g *Mat*, 25, 41. h *Heb*, 9. 22. 1 *Pet.* 18, 19.

Q. *What doth God require of us that we may escape his wrath and curse due to us, by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicateth to us the benefits of his mediation *k*. i *Acts* 20, 21: *Mat.* 3. 7. 8. *Luke* 13. 35. *Acts* 16, 30. 31. *John* 3. 16, 18. k *Prov.* 21. *to* 6. *Prov.* 8, 23. *to the end.*

Q. *What are the outward means whereby Christ communicats to us the benefits of his mediation?*

A. The outward & ordinary means whereby Christ communicateth to his Church the benefits of his mediation

mediation are all his ordinances, especially the Word, Sacraments and Prayer; all which are made effectual to the elect for their salvation *l*. l *Mat.* 28, 19, 20. *Acts* 2. 42, 46, 47.

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening *m*, convincing and humbling sinners *n*, of driving them out of themselves and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*. m *Neh.* 8, 8. *Acts* 26. 18. *Isa.* 19, 8. n *Cor.* 14, 24. 25. 2 *Chr.* 34. 18. 19. 26. 27, 28. o *Acts* 2. 37. 41: *Acts* 8. 27. *to* 39: p 2 *Cor.* 3, 18. q 2 *Cor.* 10. 4. 5, 6. *Rom.* 6. 17. r *Mat.* 4, 4. 7. 8, *Eph.* 6. 16. 17. *Psal.* 19. 11. 1 *Cor.* 10. 11. s *Acts* 20. 32. 2 *Tim.* 3. 15. 16. 17. t *Rom.* 16. 25. 1 *Thes.* 3, 2, 10. 11. 13. *Rom.* 15. 4. *and* 13. 14. *to* 18. *&* 1. 16.

Q. *Is the Word of God to be read by all?*

A. Although all are not permitted to read the word publickly to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end, the holy Scriptures are to be translated out of the Original into vulgar languages *y*. u *Deut.* 31, 9, *to* 14; *Neh.* 8, 2, 3. *&* 9, 3, 4. 5. w *Deut.* 17. 19. *Rev.* 1. 3. *John* 5. 39. *Isai.* 34. 16. x *Deut.* 6 6. 7, 8. 9. *Gen.* 18. 17. 19. *Psal.* 78, 5. 6. 7. y 1 *Cor.* 4. 6.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read with an high and reverent esteem of them *z*, with a firm perswasion that they are the very Word of God *a*, and that

that he only can enable us to understand them *b*, with desire to know, believe and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*, with meditation *f*, application *g*, self-denyal *h*, and prayer *i*, z *Psa.* 19 10. *Exod.* 24. 7. 2 *Chr.* 34 27. *Isa.* 66, 2. a 2 *Pet.* 1, 19. 20 21. b *Luke* 24. 45. 2 *Cor.* 3. 13. *to* 17. c *Deut.* 17. 19. 20. d *Acts* 17, 11. e *Acts* 8. 30. 34. *Luke* 10, 26 27. 28. f *Psal.* 1. 2. *and* 119 97 g 2 *Chr.* 34, 11. h *Prov.* 3. 5; *Deut.* 33. 3. i *Prov.* 2. 1. *to* 7. *Psal.* 119, 18, *Neh*, 8. 6. 14.

Q. *By whom is the Word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted *k*, & also duely approved & called to that office *l*. *k* 1 *Tim.* 3. 2 6. *Eph.* 4, 8, 9, 10. 11. *Hos.* 4. 6. *Mal.* 2 7. 2. *Cor.* 3. 6. l *Jer.* 14. 15. *Rom.* 10, 15. *Heb.* 5. 5. 1 *Cor.* 12. 28. 29. 1 *Tim.* 3. 10. *&* 4, 14. *&* 5. 22.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labor in the Ministery of the Word, are to preach sound doctrine *m*, diligently *n*, in season and out of season *o*, plainly *q*, not in the enticing words of mans wisdom, but in demonstration of the Spirit & power *q*, faithfully *r*, making known the whole counsel of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*, edification *c*, & salvation *d*, m *Tit.* 2. 1, 8. n *Acts* 18. 25. o 2 *Tim.* 4, 2. p 1 *Cor.* 14, 19, q 1 *Cor.* 2. 4. r *Jer.* 23. 28. 1 *Cor.* 4. 1, 2. s *Acts* 20. 27. t *Col.* 1 28. 2 *Tim.* 2 15. u 1 *Cor* 3. 2 *Heb.* 5 12. 13, 14. *Luke* 12. 4. 1. w *Acts*, 18. 25. x 2 *Cor.* 5. 13 14. *Phil.* 1, 15. 16. 17. y *Col.* 4. 12.

2. *Cor.*

2 Cor. 12. 15, z 2 Cor. 2. 17. & 4. 2 a 1 Thes. 2. 4. 5. 6. John 7. 18. b 1 Cor. 7. 19. 20. 21. 23. c 1 Cor. 12. 19. Eph. 4. 12. d 1 Tim. 4. 16. Acts 16. 16, 17. 18.

Q. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readiness of mind *m*, as the Word of God *n*; meditate *o*, and confer of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*. e *Prov.* 8, 34. f 1 *Pet.* 2. 1. 2. *Luke* 8. 18. g *Psal.* 119. 18. 19. h *Acts* 17. 11. i *Heb.* 4. 2. k 2 *Thes.* 2, 10. l *James* 1. 21. m *Acts* 17. 11. n 1 *Thes.* 2. 13. o *Luke* 9. 44. *Heb.* 2. 1. p *Luke* 24. 14. *Deut.* 6, 5, 7. q *Prov.* 2. 1. *Psal.* 119. 11. r *Luke* 8. 15. *James* 1, 15.

Q. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *s*. s 1 *Pet.* 3. 21. *Acts* 8. 13. 23. 1 Cor. 3. 6. & 12. 13.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibit *u*, unto those that are within the covenant of grace *w*, the benefits of his mediation *x*, to strengthen and increase their faith, and all other graces *y*, to oblige them to obedience *z*: to testifie and cherish their love and communion one with another *a*; and to distin-

distinguish

guiſh them from thoſe that are without *b*. t *Gen.* 17. 7 *Exod*, 12. *chap*, *Mat.* 26, 27, 28. o *Rom.* 4. 11. 2 *Cor.* 11. 24. 25; w *Rom* 15 8. *Exod.* 12: 48. x *Acts* 2: 38. 1 *Cor.* 10. 16. y *Rom.* 4. 11 *Gal.* 3: 27. z *Rom.* 6: 3. 4. 1 *Cor.* 10 21. a *Eph.* 4. 2, 11: 12. 1 *Cor.* 12 13. b *Eph*, 2: 11: 12. *Gen.* 34. 14.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two, the one an outward and ſenſible ſign, uſed according to Chriſts own appointment; the other an inward and ſpiritual grace thereby ſignified c. c *Matth.* 4: 12: 1 *Pet.* 3 21: *Rom*, 1: 28, 29.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments, Baptiſm, and the Lords Supper *d*. d *Mat:* 28: 19: 1 *Cor*, 11:10:23. *Matth.* 26 *to* 29.

Q *What is Baptiſm?*

A Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father and of the Son, and of the holy Ghoſt *e*, to be a ſeal and ſign of ingra'ting into himſelf *f*, of remiſſion of ſins by his blood *g*, & regenetation by his Spirit *h*, of adoption *i*, and reſurrection unto everlaſting life *k*; and whereby the parties baptized are ſo ſolemnly admitted into the viſible Church *l*, and enter into an open and profeſſed engagement to be wholly and only the Lords *m*. e *Mat* 38: 19, f *Gal.* 1, 17, g *Mark* 1, 4: *Rev.* 1:5. h *Tit.* 3, 5, *Eph.* 5, 16. i *Gal.* 3, 26, 27. k 1 *Cor*, 13: 29, *Rom*, 6, 5 l 1 *Cor*, 12, 13, m *Rom*, 6, 5,

Q *Unto whom is Baptiſm to be adminiſtred?*

A, Baptiſm is not to be adminiſtred to any that are out of the viſible Church, and ſo ſtrangers from the covenant

covenant of promiſe, till they profeſs their faith in Chriſt, and obedience to him *n*: but infants deſcending from parents, either both, or but one of them profeſſing faith in Chriſt, and obedience to him, are in that reſpect within the covenant, and to be baptized *o*.

o Gen. 17, 7, 9: *Gal:* 3, 9, 14, *Col.* 2, 11, 12, *Acts* 2, 38, 39, *Rom.* 4, 11, 12. 1 *Cor*, 7, 14, *Mat*, 28, 19, *Luke* 18, 15, 16, *Rom.* 11: 16,

Q. *How is our Baptiſm to be improved by us?*

A. The needful but much neglected duty of improving our Baptiſm, is to be performed by us all our life long, eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others *p*, by ſerious and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the priviledges and benefits conferred and ſealed thereby: and our ſolemn vow made therein *q*, by being humbled for our ſinful defilement, our falling ſhort of, and walking contrary to the grace of Baptiſm and our engagements *r*, by growing up to aſſurance of pardon of ſin, and of all the bleſſings ſealed to us in that Sacrament *ſ*, by drawing ſtrength from the death and reſurrection of Chriſt, into whom we are baptized, for the mortifying of ſin, and quickning of grace *t*, and by endeavoring to live by faith *u*, to have our converſation in holineſs and righteouſneſs *w*, as thoſe that have therein given up their names to Chriſt *x*, and to walk in brotherly love, as being baptized by the ſame Spirit into one body *y*.

p *Col.* 2. 11, 12, q *Rom:* 6, 3, 4, 5. r 1 *Cor.* 1, 11, 13, *Rom:* 6, 2, 3: 4: ſ *Rom:* 4, 1, 12, t *Rom.* 6, 3, 4, 5, u *Gal:* 3: 26, 27: w *Rom:* 6: 22, x *Acts* 2, 38, y 1 *Cor.* 12, 13, 25, 26, 27.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament

Testament *z*, wherein by giving and receivng bread and wine, according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testifie and renew their thankfulness *c*, and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*. z *Luke* 22. 20. a *Mat.* 26. 26. 27. 28. 1 *Cor.* 11. 23 24, 25. 26 b 1 Cor. 10. 16. c 1 *Cor.* 11. 24. 25, 26. d 1 *Cor.* 10. 14 15. 16 21. e 1 *Cor.* 10, 17.

Q. *How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of the Word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving and prayer, to take and break the bread, and to give both the bread and the wine to the communicants, who are by the same appointment to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them *f*. f 1 Cor 11. 23. 24. *Matth.* 26. 26. 27, 28. *Mark.* 14. 22. 23 24. 12. 19. 20.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with or under the bread and wine in the Lords Supper *g*, and yet are spiritually present to the faith of the receiver, no less truly and really then the elements themselves are to their

outward ſenſes *h*, To they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Chriſt, not after a corporal or carnal, but in a ſpiritual manner, yet truly and really *i*, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death *k*. g *Acts* 3 21. h *Matth.* 26. 26, 28. i 1 *Cor.* 11. 24, 25. 26, 27, 28, 29. k 1 *Cor.* 10, 16.

Q. How are they that receive the Sacrament of the Lords Supper to prepare themſelves before they come unto it?

A. They that receive the Sacrament of the Lords Supper, are before they come, to prepare themſelves therennto *l*, by examining themſelves of their being in Chriſt *m*, of their ſins and wants *n*, of the truth and meaſure of their knowledge *o*, faith, *p*, repentance *q*, love to God and the brethren *r*, charity to all men *ſ*, forgiving thoſe that have done them wrong *t*, of their deſires after Chriſt *u*, and of their new obedience *w*, and by renewing the exerciſe of theſe graces *x*, by ſerious meditation *y*, & fervent prayer *z*. l 1 *Cor.* 11. 28. m 1 *Cor.* 13. 5. n 1 *Cor.* 5. 1. *Exod.* 12. 15. o 1 *Cor.* 11. 29. p 2 *Cor.* 13. 5. *Mat.* 26. 28. q *Zech.* 12. 10. 1 *Cor.* 11. 31. r 1 *Cor.* 10, 16, 17. *Acts* 2. 46. 47, ſ 1 *Cor.* 5. 8. *and* 11. 18. 20, t *Mat.* 5. 23. 24. u *Iſa.* 55. 1. *John* 7. 37. w 1 *Cor.* 5. 7. 8. x 1 *Cor.* 11. 25. 26, 28. *Heb.* 10. 21. 22, 24. *Pſa.* 26, 6. y 1 *Cor.* 11. 24. 25. z 2 *Chron.* 30. 18. 19. *Mat.* 26. 26.

Q. May one who doubteth of his being in Chriſt, or of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Chriſt, or of his due preparation to the Sacrament of the Lords Supper, may have true intereſt in Chriſt, though he be not yet aſſured thereof *a*, and in Gods account hath

hath it, if he be duely affected with the apprehension of the want of it *b*, and unfainedly desires to be found in Christ *c*, and to depart from iniquity *d*, in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians *e*,) he is to bewail his unbelief *f*, and labor to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*. a *Isa* 50. 10. 1 *Joh.* 5 13. *Psal.* 88. *and* 77. 1. *to* 12. *Jonah* 2, 4, 7. b *Isa.* 54, 7. 8, 9, 10. *Matth.* 5. 3, 4. *Psal.* 31, 22. *and* 73. 13. 22. 23 c *Phil.* 3. 8, 9. *Psal.* 10. 17. *and* 43. 1, 2, 5. 11. d 2 *Tim.* 2. 19. *Isai.* 51. 10. *Psal.* 66. 18. 19, 20. e *Isai.* 40 11. 29, 31. *Mat.* 11. 28. *and* 12. 20, *&* 26, 28. f *Mark* 9. 24. g *Acts* 2. 37. *and* 16. 30. h *Rom.* 4. 11. 1 *Cor.* 11. 28.

Q. *May any who profess the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*. 1 Cor. 11, 27. *to the end, with Matth.* 7. 6. *and* 1 Cor. 5 *ch. &* Jude 23. *and* 1 *Tim.* 5. 22. k 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance *l*, diligently observe the Sacramental Elements & actions *m*, heedfully, discern the Lords body *n*, and affectionatly

onatly meditate on his death and ſufferings *o*, and thereby ſtir up themſelves to a vigrous exerciſe of their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungering and thirſting after Chriſt *ſ*, feeding on him by faith, receiving of his fulneſs *u*, truſting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*. l *Lev.* 10. 3. *Heb.* 13. 28. *Pſal.* 5. 7. 1 *Cor.* 11. 17, 26, 27. m *Exod* 24. 8. *with Matth.* 26. 28. n 1 *Cor.* 11. 29. o *Luke* 22. 19. p 1 *Cor.* 11. 26. 1 *Cor.* 10. 3. 4. 5, 11. 14. q 1 *Cor.* 11. 31. r *Zech.* 12. 10. ſ *Rev.* 22. 17. t *John* 5. 35. u *John* 1. 16. w *Phil.* 3. 9. x *Pſal.* 63. 4. 5. 2 *Chro.* 30. 20. 21. y *Pſal.* 22. 6. z *Jer.* 40 5. *Pſa* 10. 5. a *Acts* 2. 42.

Q. What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?

A. The duty of Chriſtians, after they have received the Sacrament of the Lords Supper, is, ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs *b*, if they find quickning and comfort, to bleſs God for it *c*, beg the continuance of it *d*, watch againſt relapſes *e*, fulfil their vows *f*, and encourage themſelves to a frequent attendance on that ordinance *g*, but if they find no preſent benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themſelves to God & their own conſciences, they are to wait for the fruit of it in due time *i*, but if they ſee they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*. b *Pſal.* 28. 7. *and* 85. 8 2 *Cor.* 11. 17. 30. 31. c 1 *Chro.* 30. 21. *to* 27. *Acts* 2. 42. 46. 47. d *Pſal.* 36. 10. *Cant.* 3. 4. 1 *Chro.* 23. 18. e 1 *Cor.* 10. 3, 4, 5. 12. f *Pſal.* 50. 14. g 1 *Cor.* 11. 25. 26. *Acts*

26. *Acts* 2. 42. 46 b *Cant.* 5. 1 to 7. i *Pſal.* 123. 1. *Pſal.* 42. 5 8. *and* 43 3. 4. 5 k 2 *Chro.* 30 19. *Iſai.* 1. 16, 18. l 2 *Cor.* 7. 11. 1 *Chro.* 15 12 13. 14.

Q. *Wherein do the Sacrament of Baptiſm and the Lords Supper agree?*

A. The Sacrament of Baptiſm and the Lords Supper agree, in that the author of both is God *m*, and the ſpiritual part of both is Chriſt and his benefits *n*, both are ſeals of the ſame Covenant *o*, are to be diſpenſed by Miniſters of the Goſpel, and by none other *p*, and to be continued in the Church of Chriſt until his ſecond coming *q*. m *Matth.* 28. 9. 1 *Cor.* 11, 23. n *Rom.* 6, 3, 4. 1 *Cor.* 10. 16. o *Rom.* 4. 11. *Col.* 2. 12. *Mat.* 26. 27, 28. p *John* 1. 33 *Mat.* 28. 19. 1 *Cor.* 11. 23. *and* 4. 1. *Heb.* 5, 4. 9. q *Mat.* 28, 19. 20. 1 *Cor.* 11. 29.

Q. *Wherein do the Sacraments of Baptiſm and the Lords Supper differ?*

A. The Sacraments of Baptiſm and the Lords Supper differ, in that Baptiſm is to be adminiſtred but once with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt *r*, and that even to infants *ſ*, whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibite Chriſt as ſpiritual nouriſhment to the ſoul *t*, and to confirm our continuance and growth in him *u*, and that only to ſuch as are of years and ability to examine themſelves *w*. r *Mat.* 3. 11. *Titus* 3. 5. *Gal.* 3. 27. ſ *Gen*, 11, 7. 9. *Acts* 2. 38, 39. 1 *Cor.* 7. 15. t 1 *Cor.* 11. 23, *to* 27. u 1 *Cor.* 10. 16. w 1 *Cor.* 11. 28, 29.

Q. *What is prayer?*

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his ſpirit *z*, with confeſſion of our ſins *a*, and thankful

acknowledgment of his mercies *b*. x *Psal.* 62. 8. v *Joh.* 16. 23. z *Rom.* 8. 26. a *Psal.* 31. 5, 6. *Dan.* 9. 4. b *Phil.* 4. 6.

Q. *Are we to pray unto God only?*

A. God only being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfil the desires of all *f*, and only to be believed in *g*, and worshipped with religious worship *h*, prayer which is a special part there of *i*, is to be made by all to him alone *k*, and to none other *l*. c 1 *Kings* 8. 39. *Acts* 1. 14. *Rom.* 8 27. d *Psal.* 65. 2. e *Mic.* 7. 18. f *Psal.* 145. 18. 19. g *Rom.* 10. 14. h *Mat.* 4. 10. i 1 *Cor.* 1. 2. k *Psal.* 50. 15. l *Rom.* 10. 14

Q. *What is it to pray in the Name of Christ?*

A. To pray in the name of Christ, is in obedience to his Command, and in confidence on his promises, to ask mercy for his sake *m*, not by bare mentioning of his name *n*, but by drawing our incouragement to pray, and our boldness, strength and hope, of acceptance in prayer, from Christ and his mediation *o*. m *John* 14. 13. 14. *and* 16. 24. *Dan.* 9. 17. n *Mat* 7. 21. o *Heb.* 4, 14. 15. 16. 1 *John* 5. 13, 14, 15.

Q. *Why are we to pray in the Name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone *q*, we are to pray in no other Name but his only *r*. p *John* 14. 6. *Isa.* 59. 2 *Eph.* 3. 12. q *John* 6. 27. *Heb.* 7. 25. 26, 27. 1 *Tim.* 2. 5. r *Gal.* 3. 17. *Heb.* 13. 17.

Q. *How doth the Spirit help us to pray?*

A We not knowing what to pray for as we ought, the spirit helpeth our infirmities, by enabling us to understand

underſtand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all perſons, not at all times in the ſame meaſure) thoſe apprehenſions, affections, and graces which are requiſite for the right performance of that duty *ſ.* ſ *Rom.* 8. 26, 27. *Pſal.* 10. 17. *Zech.* 12. 12.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Chriſt upon earth *t*, for Magiſtrats *u*, and Miniſters *w*, for our ſelves *x*, for our brethren *y*, yea, our enemies *z*, and for all ſorts of men living *a*, or that ſhal live hereafter *b*, but not for the dead *c*, nor for thoſe that are known to have ſinned the ſin unto death *d*. t *Eph.* 6. 18. *Pſal.* 28. 9. u 1 *Tim.* 1. 3. w *Col.* 4. 3. x *Gen.* 32. 11. y *James* 5. 16. z *Matth.* 5. 44. a 1 *Tim.* 2, 1. 2. b *John* 17. 20. 2 *Sam.* 7. 29. c 2 *Sam.* 12. 21. *to* 24. d 1 *John.* 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawful *i*. e *Mat* 6. 9. f *Pſal.* 51. 18. *&* 111. 6. g *Mat.* 7, 17. h *Pſal.* 125. 4. i 1 *John* 5. 24.

Q. *How are we to pray?*

Q. We are to pray with an awful apprehenſion of the majeſty of God *k*, and deep ſenſe of our own unworthineſs *l*, neceſſities *m*, & ſins *n*, with penitent *o*, thankful *p*, and enlarged hearts *q*, with underſtanding *r*, faith *ſ*, ſincerity *t*, fervency *u*, love *w*, and perſeverance *x*, waiting upon him *y*, with humble ſubmiſſion to his will *z*. k *Eccl.* 5. 1. l *Gen.* 18. 27. *and* 32. 10. m *Luke* 15 17. 18. 19. n *Luke* 13. 13. 41. o *Pſal.* 51. 17. p *Phil.* 4. 6. q 1 *Sam.* 2. 15. 1 *Sam.* 2. 1. r 1 *Cor.* 14. 15. ſ *Mark.* 11. 24. *James* 1. 6.

t *Psal.* 145 18. *and* 171. u *Jame* 5. 16. w 1 *Tim.* 2. 8. x *Eph* 6. 18. y *Mic.* 7 7. z *Mat.* 26, 39.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The word of God is of use to direct us in the duty of prayer *a*, but the special rule of direction is that form of prayer, which our Savior Christ taught his Disciples, commonly called the Lords prayer *b*. a *Joh.* 5. 14. b *Mat.* 6. 9. 10. *to* 14. *Luke* 11. 2 3 4.

Q. *How is the Lords prayer to be used?*

A. The Lords prayer is not only for direction as a patern according to which we are to make our prayers; but also may be used as a prayer, so that it be done with understanding faith, reverence, and other graces necessary to the right performance of the duty of prayer *c*. *Mat.* 6. 9. *with Luke* 11. 12.

Q. *Of how many parts doth the Lords prayer consist?*

A. The Lords prayer consists of three parts, a Preface, Petitions, and a conclusion.

Q. *What doth the preface of the Lords prayer teach us?*

A. The preface of the Lords prayer, contained in these words, *Our Father which art in Heaven* d, teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein *e*, with reverence and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, majesty and gracious condescension *h*, as also to pray with and for others *i*. d *Mat.* 6. 9. e *Luke* 11. 13, *Rom.* 8. 15. f *Isa* 64. 9. g *Psal.* 123. 1. *Lam.* 3. 41. h *Isai.* 63. 15. 16. *Neh.* 1. 4, 5, 6. i *Acts* 12 5.

Q. *What do we pray for in the first Petition?*

A. In the first petition, which is, *Hallowed be thy Name* k, acknowledging the utter inability and indisposition that is in our selves and all men to honor

God

God aright *l*, we pray that God would by his grace enable and incline us and others to know, & acknowledge, and highly to eſteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatſoever he is pleaſed to make himſelf known by *q*, and to glorifie him, in thought, word *r*, and deed *ſ*, that he would remove and prevent Atheiſm *t*, ignorance *u*, idolatry *w*, and prophaneſs *x*, and whatſoever is diſhonourable to him *y*, and by his over ruling proyidence, direct and diſpoſe of all things to his own glory *z*. k *Mat.* 6 9. l 2 *Cor.* 3. 5. *Pſal.* 51. 15. m *Pſal.* 47. 2. 3. n *Pſal.* 83. 18. o *Pſal.* 86. 10. *to* 15. p 2 *Theſſ.* 3. 1. *Pſal.* 157 14. 20 *and* 138, 1. 2. 3. 2 *Cor.* 2. 14. 15. q *Pſal* 145. *throughout*: *and* 8. *throughout*: r *Pſal.* 10. 1. *and* 19. 14. ſ *Phil.* 1. 9. 11: t *Pſal.* 67. 1. *to* 5. u *Eph.* 1. 17. 18. w *Pſal* 91. 7. x *Pſal.* 74, 18. 22, 23. y 2 *Kings* 19. 15, 16. 21 *Chron.* 20. 6. 10. *to* 13. *Pſal.* 83. *throughout*, *Pſal.* 140. 4. 8.

Q. *What do we pray for in the ſecond petition*?

A. In the ſecond petition, which is, *Thy kingdom come*, acknowledging our ſelves, and all mankind, to be by nature under the dominion of ſin and ſatan *b*, we pray that the kingdom of ſin and ſatan may be deſtroyed *c*, the Goſpel propagated throughout the world *d*, the Jews called *e*, the fulneſs of the Gentils brought in *f*, the Church furniſhed with all Goſpel officers and ordinances g, purged from corruption *h*, countenanced and maintained by the civil Magiſtrat *i*, that the ordinances of Chriſt may be purely diſpenſed, and made effectual to the converting of thoſe that are yet in their ſins, and the confirming comforting and building up of thoſe that are already converted *k*, that Chriſt would rule in our hearts here *l*, and haſten the time of his ſecond coming, and

our reigning with him for ever *m*, and that he would be pleaſed ſo to exerciſe the kingdom of his power in all the world, as may beſt conduce to theſe ends *n*.

a *Mat.* 6. 20. b *Eph.* 2. 2. 3 c *Pſal.* 68. 1. 18. *Rev.* 12. 10. 11. d 1 *Theſſ.* 3 5. e *Rom.* 10. 1. f *John* 17. 9. 20. *Rom.* 11. 25. 26 *Pſal.* 67. *throughout.* g *Mat.* 9. 38. 2 *Theſſ.* 3. 1. h *Mal.* 1. 11. *Zeph.* 3. 9. i 1 *Tim.* 2. 1. 2. k *Acts* 4. 29. 30. *Eph.* 6. 18. 19, 20. *Rom* 15. 29. 30. 32. 2 *Theſſ.* 1. 11. 2 *Theſſ.* 2. 16. 17. l *Eph.* 14. *to* 21. m *Rev.* 23. 20. n *Iſai.* 41. 1. 2: *Rev.* 4. 8 9. 10, 11.

Q. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done in earth as it is in Heaven* o, acknowledging that by nature we and all men, are not only utterly unable, but unwilling to know and do the will of God *p*, but prone to rebel againſt his word *q*, to repine and murmure againſt his providence *r*, and wholly inclined to do the will of the fleſh and of the devil *ſ*; we pray that God would by his Spirit take away from ourſelves, and others, all blindneſs *t*, weakneſs *u*, indiſpoſedneſs *w*, and perverſeneſs of heart *x*, and by his grace make us able and willing to know, do, and ſubmit to his will in all things *y*, with the like humility *z*, cheerfulneſs *a*, faithfulneſs *b*, diligence *c*, zeal *d*, ſincerity *e*, and conſtancy *f*, as the Angels do in Heaven *g*.

o *Mat.* 6. 10. p *Rom.* 7. 18. 1 *Cor.* 3. 14. q *Rom.* 8. 7. r *Exod.* 17. 7. *Numb.* 14. 2. ſ *Eph.* 1. 2. t *Eph.* 17. 17 18. u *Eph.* 3. 16. w *Matth.* 46. 40. 41. x *Jer.* 31. 18 19. y *Pſal.* 119. 18. 35. *Acts* 21. 14. z *Mic.* 6. 2. a *Pſal.* 100. 2. *Job* 1. 21. 2 *Sam* 15. 25. b *Iſa.* 38. 3. c *Pſal.* 119. 4 5. d *Rom.* 12 11. e *Pſ.* 119. 80. f *Pſal.* 119. 112. g *Iſa.* 6. 2. 3. *Pſal.* 103. 20. 21. *Mat.* 18. 10. h *Mat.* 6. 21.

Q. *What do we pray for in the fourth petition?*

A. In

A. In the fourth petition, which is, *Give us this day our dayly bread* h, acknowledging that in *Adam*, and by our own ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them *i*, and that neither they of themſelves are able to ſuſtain us *k*, nor we able to merit *l*, or by our own induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawfully *p*, we pray for our ſelves and others, that both they and we, waiting upon the providence of God from day to day in the uſe of lawful means, may of his free gift, and as to his fatherly wiſdom ſhal ſeem beſt, enjoy a competent portion of them *q*, and have the ſame continued and bleſſed unto us in our holy and comfortable uſe of them *r*, and contentment in them *ſ*, and be kept from all things that are contrary to our temporal ſupport and comfort *t*. h *Mat.* 6.21. i *Gen.* 2.17 *and* 3.17. *Rom.* 8.20.21 22. *Jer.* 5 25. *Deut.* 28.15. *to the end.* k *Deut.* 8, 3. l *Deut* 32.10. m *Deut.* 8.17 18. n *Jer.* 6 13 *Mark* 7 21. 22. o *Hoſ* 12.7. p *James* 4. 2. q *Gen.* 55 12. 13.14. *&* 28.10 *Eph.* 4.18. 2 *Theſſ.* 3.11, 12. *Phil.* 4.6. 11 *Tim.* 4.t3. 4.5. ſ 1 *Tim.* 6.6.7.8. t *Prov.* 30.8 9.

Q. What do we pray for in the fifth petition?

A. In the fifth petition, which is, *Forgive us our debts as we forgive our debters* u, acknowledging that we and all others, are guilty both of original and actual ſin, and thereby become debters to the juſtice of God, and that neither we, nor any other creature, can make the leaſt ſatisfaction for that debt *w*; we pray for our ſelves, and others, that God of his free grace would through the obedience and ſatisfaction of Chriſt apprehended and applyed by faith, acquit us both from the guilt and puniſhment of ſin *x*, accept-

us-

us in his beloved *y*, continue his favor and grace to us *z*, pardon our dayly failings *a*, and fill us with peace and joy in giving us dayly more and more assurance of forgiveness *b*, which we are the rather imboldened to ask, & encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences *c*. u *Matth.* 6. 12. w *Rom.* 3. 9. *to* 21. *Mat.* 18. 24, 25. *Psal.* 130. 3, 4. x *Rom.* 3. 24. 25 26. *Heb.* 9, 22. y *Eph.* 1. 6 7. 2 2 *Pet.* 1, 2. a *Hos.* 14, 2. *Jer.* 14. 2. b *Rom.* 15, 13. *Psal.* 11. 7, 8, 10, 12. c *Luke* 11. 4. *Mat.* 16, 14. 15. *&* 18. 35.

Q. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil* d, acknowledging that the most wise, righteous and gracious God, for diverse holy & just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside & insnare us *h*, and that we, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not only subject to be tempted, and forward to expose our selves unto temptation *l*; but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would so overrule the world, and all in it *o*, subdue the flesh *p*, and restrain satan *q*, order all things *r*, bestow and bless all means of grace *s*, and quicken us to watchfulness in the use of them; that we & all his people may by his providence be kept from being tempted; to sin *t*, or if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or when fallen, raised again and recovered

recovered out of it *w*, and have a ſanctified uſe and improvement thereof *x*, that our ſanctification and ſalvation may be perfected *y*, ſatan troden under our feet *z*, and we fully freed from ſin, temptation, and all evil for ever *a*. d *Mat.* 6. 13. e 2 *Chron.* 32. 33. f 1 *Chr.* 21. 1. g *Luke* 21. 34. *Mark* 4. 17. h *James* 1. 14. i *Gal.* 5. 17. k *Mat* 26. 42. l *Mat.* 26. 69. 70. 71. 72. *Gal.* 2. 11. *to* 15. 2 *Chron.* 18. 9. *&* 19. 2. m *Rom.* 7. 23. 24. 1 *Chr.* 11. 1. 2. 3. 2 *Chr.* 16. 7. 8. 9. 10. n *Pſal.* 81. 11. 12. o *John* 17. 15. p *Pſal.* 51. 10. *Pſal.* 119. 133. q 2 *Cor.* 12. 7. 8. r 1 *Cor.* 10. 12. 13. ſ *Heb.* 13. 20. 21. t *Mat.* 26. 42. *Pſal.* 19. 13. u *Eph.* 3. 14. *to* 18. 1 *Theſſ.* 3. 13. *Jude* 24. w *Pſal.* 51. 12. x 1 *Pet.* 5. 8. 9. 10. y 1 *Cor.* 13. 7. 9. z *Rom.* 16. 20. *Zech.* 3. 2. *Luke* 22. 31. a *Joh.* 17. 15. 1 *Theſ.* 5. 23.

Q. *What doth the concluſion of the Lords Prayer teach us?*

A. The concluſion of the Lords Prayer, which is, *For thine is the kingdom, the power and the glory, for ever. Amen* b. teacheth us to enforce our petition with arguments *c*, which are to be taken not from any worthineſs in our ſelves, or in any other creature, but from God *d*, & with our prayers to joyn praiſes *e*, aſcribing to God alone eternal ſoveraignity, omnipotency, and glorious excellency *f*, in regard whereof, as he is able and willing to help us *g*, ſo we by faith are imboldened to plead with him that he would *h*, and quyetly to rely upon him that he will fulfil our requeſts *i*, and to teſtifie this our deſire and aſſurance, we ſay, Amen *k*. b *Mat.* 6. 13. c *Rom.* 15. 30. d *Dan.* 9. 4. 7. 8. 9. 16. 17. 18. 19. e Phil. 4. 6. f 1 *Chron.* 29. 10. *to* 13. g *Eph.* 3. 20. 21. *Luke* 11. 13. h 2 *Chron.* 20. 6. 11. i 2 *Chron.* 14. 11. k 1 *Chron.* 16. *Rev.* 22. 20, 21.

THE

The shorter *Catechism*

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the General Assembly of the Church of Scotland, *to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.*

QUESTION.

WHat is the chief end of man?

A. Mans Chief end is to glorifie God *a*, and to enjoy him for ever *b*. a 1 *Cor.* 10. 31. *Rom.* 11. 36. b *Psal.* 73 34. *to the end.*

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God, which is contained in the Scriptures of the Old and New Testament *c*, is the only rule to direct us how we may glorifie and enjoy him *d*. c 2 *Tim.* 3. 16. *Eph.* 2. 20. d 1 *John* 1, 3. 4.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *e*. c 2 *Tim.* 1. 13. & 3. 16.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness and truth *o*. f *John* 4. 24. g *Job* 11. 7, 8, 9. h *Psal.* 92. 2. i *James* 1, 17. k *Exod.* 3 14. l *Psal.* 147. 5. m *Rev.* 4. 8. n *Rev.* 15. 4. o *Exod.* 34. 6. 7.

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God *p*. p *Deut.* 6, 4. *Jer.* 10. 10.

Q. *How*

Q. *How many persons are there in the God-head?*

A. There are three persons in the God head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*. q 1 *John* 5. 7, *Mat.* 28 19.

Q. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath fore-ordained whatsoever comes to pass *r*. r *Eph.* 1. 4. 11. *Rom.* 9. 22. 23.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. *What is the work of creation?*

A. The work of creation is Gods making all things of nothing, by the word of his power, in the space of six dayes, and all very good *s*. s *Gen.* 1. chap. *Heb.* 11. 3.

Q. *How did God Creat man?*

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures *t*. t *Gen.* 1. 26. 27. 28. *Col.* 3. 10. *Eph.* 4. 23.

Q. *What are Gods works of Providence?*

A. Gods works of providence are, his most holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures and all their actions *y*. u *Ps.* 145. 17. w *Psal.* 104. 24. *Isa.* 28. 29. x *Heb.* 1. 3. y *Ps.* 103. 19. *Mat.* 10. 29. 30. 31.

Q. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death *z*. z *Gal.* 3. 12. *Gen.* 2 17.

Q. *Did*

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a*. a *Gen.* 3, 6, 7 8, 13. *Eccl* 7. 29.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God *b*. b 1 *John* 3. 4.

Q. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*. *Gen.* 3. 6 12.

Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression *d*. d *Gen.* 2. 16. 17. *Rom.* 5. 12. 1 *Cor.* 15. 21.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *e*. e *Rom.* 5. 12.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it *f*. f *Rom.* 5. 12. 16. *and* 5, 10. *to* 20. *Eph.* 2. 1. 2. 3. *James* 1. 14. 15. *Matth.* 15, 19.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God

God *g*, are under his wrath and curse *h*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*. g *Gen.* 3 8. *to* 24. h *Eph.* 2. 2, 3, *Gal.* 3 10. i *Lam.* 3. 39. *Rom.* 6. 23. *Mat.* 23 41. 46.

Q. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*. k *Eph.* 1. 4. l *Rom.* 3, 20, 21, 22. *Gal.* 3. 21. 22.

Q. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *r*, and so was, and continueth to be God and man, in two distinct natures, and one person for ever *o*. m 1 *Tim.* 2. 5. 6. n *John* 1. 14. *Gal.* 4. 4. o *Rom.* 9. 5. *Luke* 1. 35. *Col.* 2. 9. *Heb.* 7. 24. 25.

Q. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*. p *Heb.* 2, 14. 6. *and* 10 5. q *Mat.* 16. 38. r *Luke* 1. 27, 31, 35. 42, *Gal.* 4, 4. s *Heb.* 4. 15 *and* 7. 26.

Q. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation, and exaltation *t*. t *Acts* 3. 21, 22, *Heb.* 12. 25. *with* 2 *Cor.* 13. 3, *Heb.* 5. 5, 6, 7. *and* 7, 25. *Psal.* 2, 6. *Isa.* 9. 6. 7. *Matth.* 21, 5. *Psa.* 1, 8, 9, 10. 11.

Q. *How*

Q. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our Salvation *u*. u *John.* 1, 18. 1 *Pet.* 1. 10. 11. 12. *John* 19. 15. *and* 20. 31.

Q. *How doth Christ execute the office of a Priest?*

A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*, and in making continual intercession for us *y*. w *Heb.* 9. 14. 28. x *Heb.* 2. 17. y *Heb.* 7. 24. 25.

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*. z *Acts* 15. 14, 15, 16. a *Isa.* 33. 22. b *Isa.* 32. 1, 2. c 1 *Cor.* 15. 25. *Psal.* 110. *throughout*

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, make under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the cross *h*, in being buried *i*, and continuing under the power of death for a time *k*. d *Luke* 2. 7. e *Gal.* 4. 4. f *Heb.* 12. 2. 3. *Isa.* 53 2, 3. g *Luke* 22. 44. *Matth.* 27. 46. h *Phil.* 2, 8. i 1 *Cor.* 15 3. k *Acts* 2, 24. 25. 26. 27, 31.

Q. *Wherein consisteth Christs exaltation?*

A. Christs exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*. l 1 *Cor.* 15. 4. m *Mark* 16. 19. n *Eph.* 1. 20. o *Acts* 1, 1, *&* 17. 31.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *p*, by his holy Spirit *q*. p *John* 1. 11. 12. q *Tit.* 3. 5. 6.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual calling *s*. r *Eph.* 1. 13. 14. *John* 6. 37. 38. *Eph.* 2. 8. s *Eph.* 3. 17. 1 *Cor.* 1. 29.

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods spirit *t*, whereby, convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *w*, & renewing our wills *x*, he doth perswade and inable us to embrace Jesus Christ freely offered in the Gospel *y*. t 2 *Tim.* 1 19. 2 *Thes.* 2. 13. 14. u *Acts* 2. 37. w *Acts* 26. 18. x *Ezek.* 36. 26. 27. y *John* 6. 44. 45. *Phil.* 2. 13.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*. z *Rom.* 8. 30. a *Eph.* 4. 5. b 1 *Cor.* 1. 26. 30.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*. c *Rom.* 3. 24. 25. *and* 4. 6. 7. 8. d 2 *Cor.* 5. 19. 21. e *Rom.* 5. 17. 18 19. f *Gal.* 2. 16. *Phil.* 3. 9.

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*, whereby

by we are received into the number, and have a right to all the priviledges of the Sons of God *b*. g 1 *John* 2. 1. h *John* 1. 2. *Rom.* 8 17.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are inabled more and more to die unto sin, and live unto righteousnes *l*. i 2 *Thes.* 2. 13. k *Eph.* 4. 23. 24. l *Rom.* 6. 4. 6.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the Holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*. m *Rom.* 5, 1, 2. 3. n *Rom.* 14. 17. o *Prov.* 4. 18. p 1 *Joh.* 5. 13. 1 *Pet.* 1. 5.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness *q*, and do immediatly pass into glory *r*, and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*. q *Heb.* 12. 23. r 2 *Cor.* 5 1. 6. 8. *Phil.* 1. 23. *Luke* 23. 43. s 1 *Thes.* 4. 14. t *Isa.* 57. 2. u *Job* 19. 26. 27.

Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, believers being raised up in glory *w*, shal be openly acknowledged and acquitted in the day of judgement *x*, and made perfectly blessed in full enjoying of God *y*, to all eternity *z*. w 1 *Cor.* 15. 43. x *Mat.* 25. 23. *and* 10. 32. y 1 *Joh.* 3 2. 1 *Cor* 13 12. z 1 *Thes.* 4. 17. 18.

Q. *What is the duty which God requireth of man?*

A. The

A. The duty which God requireth of man is, obedience to his revealed will *a*. a *Mic.* 6. 8. 1 *Sam.* 14. 12.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral *Law b*. b Rom. 2. 14. 15. *and* 10. 5.

Q. *Where is the Moral law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments *c*. c *Deut* 10. 4.

Q. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, & our neighbors as our selves *d*, d *Mat.* 22. 37. *to* 41.

q. *What is the preface to the ten Commandments?*

A. The Preface to the ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage* e. e *Exod.* 20. 2.

q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *f*. f *Luke* 1. 74. 75. 1 *Pet*, 1. 15. *to* 20.

q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other gods before me* g. g *Exod*, 20. 3.

q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*, and to worship and glorifie him according *i*. h 1 *Chr.* 28. 9. *Deut.* 26. 17. i *Mat.* 4. 10. *Psal.* 29. 2.

q. *What*

Q. *What is forbidden in the first Commandment?*

A. The first commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other, which is due to him alone *n*. k *Psal.* 14. l *Rom.* 1. 21. m *Psal.* 81. 10. 11. 12. n *Rom.* 1. 25. 26.

Q. *What are we specially taught by these words* (before me,) *in the first Commandment?*

A. These words, (*before me,*) in the first commandment, teach us, that God who seeth all things taketh notice of, and is much displeased with the sin of having any other God o. o *Ezek.* 1. 5. *to the end.*

Q. *Which is the second Commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the the earth beneath, or that is in the waters under the earth, thou shalt not bow down to them nor serve them; for I the Lord thy God am a jealous God; visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my Commandments* p. p *Exod.* 20. 4. 5. 6.

Q. *What is required in the second Commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his word *q*. q *Deut.* 32. 46. *Mat.* 28, 20. *Acts* 2. 42.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *r*, or any other way not appointed in his Word *s*. r *Deut.* 4. 15. *to* 20. *Exod.* 32. 5. 8. s *Deut.* 18. 31. 32.

q. *what*

q. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are Gods soveraignity over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*. t *Psal.* 95. 2. 3, 6. u *Psal.* 45. 11. w *Exod.* 34 13. 14.

q. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain x.* x *Exod.* 20. 7.

q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of Gods names *y*, titles *z*, attributes *a*, ordinances *b*, words *c*, and works *d*. y *Mat.* 6. 9. *Deut.* 28. 58. z *Psal.* 68. 4. a *Rev.* 15. 3. 4. b *Mal.* 1. 11. 14. c *Psal.* 138. 1. 2 d *Job* 36. 24.

q. *What is forbidden in the third commandment?*

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known e. e *Mal.* 1, 6. 7. 12. *&* 2. 2. *&* 3, 14.

q. *What are the reasons annexed to the third Commandment?*

A. The reasons annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*. f 1 *Sam.* 2. 12. 17. 22 29. 1 *Sam.* 3. 13. *Deut.* 28. 58. 59.

q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath day to keep it holy: Six dayes shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work thou nor thy son, nor thy daughter, thy man-servant,*

nor

nor thy maid servant, nor thy cattel, nor the stranger that is within thy gates; For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. g *Exod.* 20.8.9.10.11.

q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself *h*. h *Deut.* 5. 12. 13. 14.

q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath *i*. i *Gal.* 2, 2, 3. 1 *Cor.* 16. 1. 2. *Acts* 20. 7.

q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all the day *k*, even from such worldly imployments and recreations as are lawful on other dayes *l*, and spending the whole time in the publick and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity & mercy *n*, k *Exod.* 20. 8, 10. l *Exod.* 16. 25, 26, 27, 28. *Nehe.* 13 15. *to* 23. m *Luke* 4. 16. *Acts* 20. 7. *Psal.* 92. *tittle Isa.* 66, 26 n *Mat.* 12. 1 *to* 13.

q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbidderh the omission or careless performance of the duties required *o*, and profaning the day by idleness *p*. or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works, about worldly imployments or recreations *r*. o *Ezek.* 22. 16. *Amos* 8. 5. *Mal.* 1 13. p *Acts* 20. 7. 9. q *Exod.* 23. 38. r *Jer.* 17. 24, 25, 26. *Isa* 58, 13.

q. *what*

Q. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own imployments *s*, his challenging a special propriety in the seventh, his own example and his blessing the Sabbath day *t*. *s Exod.* 20. 9. *t Exod* 20, 12.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honor thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* u. u *Exod* 20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors *w*, inferiors *x*, or equals *y*. w *Eph.* 5. 21. x 1 *Pet.* 2. 17. y *Rom.* 12. 10.

Q. *What is forbidden in the fifth commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations *z*. z *Matth.* 15. 4. 5. 6. *Ezek.* 34. 2. *Rom.* 13 8.

Q. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth Commandment, is a promise of long life and prosperity (as far as it shal serve for Gods glory, and their own good) to all such as keep this Commandment *a*. a *Deut.* 5. 16. *Eph.* 6. 2. 3.

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, *Thou shalt not kill* b. b *Exod.* 20. 13.

Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful

endeavors to preserve our own life c, and the life of others d. c *Eph.* 5. 28. 29. d 2 *Kings* 18. 4.

Q. *What is forbidden in the sixth commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, and whatsoever tendeth thereunto e. e *Acts* 16. 28. *Gen.* 9 6.

Q. *Which is the seventh commandment?*

A. The seventh Commandment is, *Thou shalt not commit adultery* f. f *Exod.* 20. 14.

Q. *What is required in the seventh commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech, and behavior g. g 1 *Cor.* 7. 2. 3. 4. 34. 36. *Col.* 4. 6. 1 *Pet.* 3. 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions *h.* h *Mat.* 15 19. *and* 5. 28. *Eph.* 5. 3. 4.

Q. *Which is the eighth commandment?*

A. The eighth Commandment is, *Thou shalt not steal* i. i *Exod.* 20. 15.

Q. *What is required in the eighth commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves and others k. k *Gen.* 30. 30 1 *Tim.* 5. 8. *Zech.* 8. 15. *Lev* 25. 35. *Deut.* 22. 1. 2. 3. 4. 5. *Exod.* 23 4. 5. *Gen.* 47. 14. 20.

Q. *What is forbidden in the eighth commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate *l.* l *Prov.* 21. 17. *and* 23. 20. 21. *and* 28. 19. *Eph.* 4. 28.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou shalt not bear*

bear false witneſs againſt thy neighbor. Exo. 20. 16.

q. *What is required in the ninth commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man & man *n*, and of our own and our neighbors good name *o*, eſpecially in witneſs bearing *p*. *n Zech.* 8. 16. *o* 3 *John* 12. *p Prov.* 14. 5. 25.

q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our own, or our neighbors good name *q*. q. 1 *Sam.* 17. 28. *Lev.* 19. 16. *Pſal.* 15 3.

q. *Which is the tenth commandment?*

A. The tenth Commandment is, *Thou ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors wife, nor his man-ſervant, nor his maid-ſervant, nor his ox nor his aſs, nor any thing that is thy neighbors r.* 1 *Exod.* 20. 27.

q. *What is required in the tenth commandment?*

A. The tenth Commandment requireth full contentment with our own condition *ſ*, which a right & charitable frame of ſpirit toward our neighbor, and all that is his *t*. *ſ Heb.* 13. 5. 1 *Tim.* 6 6. *t Job* 31. 29. *Rom* 12. 12. 1 *Tim.* 1. 5 1 *Cor.* 13. 4 5. 6 7.

q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *u*, envying or grieving at the good of our neighbor *w*, and all inordinat motions and affections to any thing that is his *x*. *u* 2 *Kings* 21. 4. *Eſth.* 5. 13 1 *Cor.* 10. 10. *w Gal.* 5 26. *James* 3. 14. 16. *x Rom.* 7. 7 8. *and* 13 9 *Deut.* 5. 21.

q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man ſince the fall is able in this life, perfectly to keep the Commandments of God *y*, but

doth dayly break them in thought, word, and deed x. y *Eccl.* 7.20. 1 *John* 1.8.10. *Gal* 5.17. 7. *Gen.* 6. 5. *and* 8.21. *Rom.* 3 9. *to* 21. *James* 3. 2. *to* 13.

q. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others *a.* a *Ezek.* 8.6.23 25. 1 *John* 5. 16. *Psal.* 78. 17. 32. 56.

q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *b.* b *Eph.* 5. 6. *Gal.* 3.10. *Lam.* 3 39. *Mat.* 25 41.

q. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life *c*, with the diligent use of the outward means, whereby Christ communicateth to us the benefits of redemption *d.* c *Acts* 20. 11. d *Prov.* 2. 1. *to* 6. *and* 8 33 *to the end. Isa.* 55. 3.

q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f.* e *Heb.* 10. 39. f *John* 1. 12. *Isa.* 16.3.4. *Phil.* 3.9. *Gal.* 2. 16.

q. *What is repentance unto life?*

A. Repentance unto life is a saving grace g, whereby a sinner out of a true sense of his sin *h*, & apprehension of the mercy of God in Christ *i*, doth with grief & hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l.* g *Acts* 11.18. h *Acts* 2.37. i *Joel* 2.12. *Jer.* 7.21. k *Jer.* 31.18.19. *Ezek.* 36.31. l 1 *Cor.* 7.11. *Isa.* 1. 16. 17.

q. *What are the outward means whereby Christ communicates to us the benefits of redemption?*

A. The

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances; especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for salvation *m*. m *Matth.* 28. 19. 20. *Acts* 2. 45. 46. 47.

q. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation *n*. n *Neh.* 8. 8. 1 *Cor.* 14 24. 25. *Acts* 26. 18. *Psal.* 19. 8. *Acts* 20. 32. *Rom.* 15. 4. 2 *Tim.* 3. 15. 16. 17. *Rom.* 10. 13. *to* 18. *and* 1. 16.

q. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*. o *Prov.* 8. 34. p 1 *Pet.* 2. 1. 2. q *Psal.* 119. 18. r *Heb.* 4 2. 2 *Thes.* 2. 10. s *Psal.* 119. 11. t *Luke* 8. 15. *James* 1. 25.

q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit in them that by faith receive them *w*. u 1 *Pet.* 3. 21. *Mat.* 3. 11. 1 *Cor.* 3. 6. 7. w 1 *Cor.* 17. 13.

q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed,

and applyed to believers *x.* x *Gen.* 17. 7. 10. *Exod.* 12. *ch.* 1 *Cor.* 11. 23 26.

Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are Baptiſm *y*, and the Lords Supper *z*. y *Matt.* 28. 29. z *Mat.* 26. 26. 27. 28.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament wherein the waſhing with water in the Name of the Father, and of the Son, and of the holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the covenant of grace, and our engagement to be the Lords *b*. a *Matth.* 28 19. b *Rom.* 6. 4. *Gal.* 3. 27.

Q. *To whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the viſible Church are to be baptized *d*. c *Acts* 8. 36. 37. *and* 2. 38. d *Acts* 1. 38. 39. *Geneſ.* 17. 10. *Col.* 2. 11. 11. 12. 1 *Cor.* 7. 14.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherein by giving and receiving bread and wine according to Chriſts appointment, his death is ſhewed forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood with all his benefits, to their ſpiritual nouriſhment and growth in grace *e*. e 1 *Cor.* 11. 23. to 27. *and* 10. 16.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge to diſcern the Lords body *f*, of their faith to feed upon him *g*, of their repentance

tance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink judgement to themselves *l*. f 1 *Cor.* 11. 28. 29. g 2 *Cor.* 13. 5. h 1 *Cor.* 12. 34. i 1 *Cor.* 10. 16. 17. k 1 *Cor.* 5. 7. 8. l 1 *Cor.* 11. 28. 29.

q. *What is prayer?*

A. Prayer is an offering up of our desires unto God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankful acknowledgement of his mercies *q*. m *Psal.* 62. 8. n 1 *John* 5. 14. o *John* 16. 23. p *Psal.* 32. 5. 6. *Dan.* 9. 4. q *Phil.* 4. 6.

q. *What rule hath God given for our direction in prayer?*

A. The Word of God is of use to direct us in prayer *r*; but the special rule of direction is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer *s*. r *John* 5. 14. s *Matth.* 6. 9. 10. to 14. *Luke* 11. 2. 3. 4.

q. *What doth the preface of the Lords Prayer teach us?*

A. The preface of the Lords Prayer, which is, *Our Father which art in heaven t*, teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us *u*, and that we should pray with and for others *w*. t *Matth.* 6. 9. u *Rom.* 8. 15. *Luke* 11. 13. w *Acts* 12. 5. 1 *Tim.* 2. 2.

q. *What do we pray for in the first petition?*

A. In the first petition, which is, *Hallowed be thy Name x*, we pray that God would enable us, and others, to know him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*. x *Matth.* 6. 6. y *Psalm* 67. 2. 3. z *Psalm* 83. throughout.

q. *What do we pray for in the second petition?*

A. In the second petition, which is, *Thy kingdom come* a, we pray that satans kingdom may be destroyed *b*, and that the kingdom of grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the kingdom of glory may be hastened *e*. a *Matth.* 6. 10. b *Psal.* 68. 2 18. c *Revel.* 12.10. d 2 *Thess.* 3. 1. *Rom.* 10. 1. *John* 17. 19. 20. e *Rev.* 22. 20.

q. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done on earth as it is in heaven* f, we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things g, as the Angels do in heaven *h*. f *Matth.* 6. 10. g *Psal.* 67. *throughout, and* 119. 36. *Mat.* 26. 39. 2 *Sam.* 15. 26. *Job* 1. 21. h *Psalm* 103. 20 21.

q. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread* i, we pray, that of Gods free grace we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*. i *Mark* 6. 11. k *Prov.* 30. 8. 9. *Gen.* 28. 20. 1 *Tim.* 4. 4. 5.

q. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *Forgive us our debts, as we forgive our debters* l, we pray, that God for Christs sake, would freely pardon all our sins *m*, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*. l *Mat.* 6. 12. m *Psal.* 51. 2. 7. 9. *Dan.* 9. 17. 18. 19. n *Luke* 11. 4. *Mat.* 18. 35.

q. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil* o, we pray that God would either keep us from being tempted

to

to sin *p*, or support and deliver us when we are tempted *q*. 6 *Mat.* 6 13. p *Matth.* 26. 41. q. 2 *Cor.* 12. 1 8.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer which is, *For thine is the kingdom the power, and the glory for ever. Amen* b. teacheth us to take our encouragement in prayer from God only *s*. and in our prayers to praise him, ascribing kingdom, power, and glory to him *r*, and in testimony of our desire and assurance to be heard, we say, *Amen* u, *r Mat.* 6. 13. *s Dan.* 9 4. 7. 8. 9. 16. 17. 18. 19. t 1 *Chron.* 29. 10. *to* 13. u 1 *Cor.* 14. 16. 20, 21, 22. *Rev.* 22. 20. 21.

The Ten *Commandments.*

EXOD. XX.

GOD *spake all these words, saying: I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.*

I. *Thou shalt have no other Gods before me.*

II. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation, of them that hate me; and showing mercy unto thousands of them that love me, and keep my Commandments.*

III. *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.*

IV. *Remember the Sabbath day to keep it holy: Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.*

V. *Honor thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbor.*

X. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbors.*

The LORDS PRAYER, *Matth. 6.*

OUR *Father which art in heaven, Hallowed be thy Name Thy kingdom come thy will be done on earth as it is in Heaven Give us this day our dayly bread, and forgive us our debts, as we forgive our debters: And lead us not into temptation, but deliver us from evil: For thine is the Kingdom and the power, and the Glory, for ever Amen.*

The CREED.

I *Believe in God the Father Almighty, maker of Heaven and earth: and in Jesus Christ his only Son*

our Lord which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilat, was crucified, dead and buried: He deſcended into hell, * *The third day he roſe again from the dead: He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhal come to judge the quick and the and the dead. I believe in the holy Ghoſt: The holy Catholick Church: The communion of Saints: The forgiveneſs of ſins: The reſurrection of the body: And life everlaſting.*

* Continued in the ſtate of the dead and under the power of death till the third day.

SO much of every Queſtion both in the larger and ſhorter Catechiſm, is repeated in the Anſwer, as maketh every anſwer an entire propoſition, or ſentence in it ſelf: to the end the learner may further improve it upon all occaſions, for his increaſe in knowledge and piety, even out of the courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that abridgement, commonly called the *Apoſtles Creed*, be fully ſet forth in each of the Catechiſms, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much leſs a prayer as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a brief ſumme of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

Directions of the General Assembly, concerning secret and private worship and mutual edification, for cherishing Piety, for maintaining Unity, and avoiding schism and division.

BEsides the publick worship in Congregations, mercifully established in this Land in great purity. It is expedient and necessar, that secret worship of each person alone and private worship of families be pressed and set up: That with national Reformation, the profession and power of godliness both personal and domestick be advanced.

I. And first for secret worship, it is most necessar, that every one apart and by themselves be given to prayer and meditation, The unspeakable benefit whereof is best known to them who are most exercised therein: This being the mean whereby in a special way, communion with God is intertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the head of every family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety, which should be in Families when they are conveened to that effect, are these: first, prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, reading of Scripture with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick ordinances, and they made

made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members, in the most holy Faith: as also admonition and rebuke upon just reasons from those who have authority in the Family.

III. As the charge and office of interpreting the holy Scripture, is a part of the ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duely called thereunto by God and his Kirk: So in every family where there is any that can read, the holy Scriptures should be read ordinarily to the Family; And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the word read, use may be made thereof, to make all the family circumspect and watchful against the same; Or if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the Family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort: In all which the Master of the family is to have the chief hand; And any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care, that none of the family withdraw himself from any part of family worship: And seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the Minister is to stir up such as are lasie, and train up such as are weak to a fitness for

for these exercises: It being always free to persons of quality to entertain one approven by the Presbytery for performing family exercise; and in other families where the head of the family is unfit, that another constantly residing in the Family approven by the Minister and Session, may be employed in that service, wherein the Minister and Session are to be countable to the Presbytery. And if a minister by divine providence be brought to any family, it is requisite that at no time he conveen a part of the family for worship secluding the rest; except in singular cases, specially concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no Idler who hath no particular calling, or vagrant person, under pretence of a calling be suffered to perform worship in families, to or for the same, seeing persons tainted with errors or aiming at division, may be ready (after that manner) to creep into houses and lead captive silly and unstable souls.

VI. At family worship a special care is to be had that each family keep by themselves; neither requiring, inviting nor admitting persons from divers families; Unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects, and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tollerable.) Yet when God hath blessed us with peace and purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by it self, to the prejudice of the publick Ministry, to

the

the renting of the families of particular Congregations, and (in progress of time) of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men and grief of the godly.

VIII. On the Lords day, after every one of the family a part and the whole family together have sought the Lord (in whose hands the preparation of mens heart are) to fit them for the publick worship, and to bless to them the publick ordinances; The Master of the family ought to take care that all within his charge repair to the publick worship, that he and they may joyn with the rest of the Congregation; And the publick worship being finished, after prayer, he shal take an account what they have heard, and thereafter to spend the rest of the time which they may spare, in catechising and in spiritual conferences upon the Word of God; Or else (going a part) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their Communion with God, that so the profit which they found in the publick ordinances may be cherished and promoved, and they more edified unto eternal life.

IX. So many as can conceive prayer, ought to make use of that gift of God: Albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure. To which effect, they ought to be the more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, & their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of as followeth.

Let

Let them confeſs to God how unworthy they are to come to his preſence, and how unfit to worſhip his Majeſty, and therefore earneſtly ask of God the ſpirit of prayer.

They are to confeſs their ſins, and the ſins of the family, accuſing, judging, and condemning themſelves for them, till they bring their ſouls to ſome meaſure of true humiliation.

They are to powr out their ſouls to God, in the Name of Chriſt, by the ſpirit, for forgiveneſs of ſin, for grace to repent, to believe, and to live ſoberly, righteouſly and godly; and that they may ſerve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themſelves, and eſpecially for his love in Chriſt, and for the light of the Goſpel.

They are to pray for ſuch particular benefits ſpiritual & temporal, as they ſtand in need of for the time, whether it be morning or evening, as health or ſickneſs, proſperity or adverſity.

They ought to pray for the Kirk of Chriſt in general, for all the reformed Kirks, and for this Kirk in particular, and for all that ſuffer for the Name of Chriſt; for all our Superiors, the Kings Majeſty, the Queen, and their Children, for the Magiſtrates, Miniſters, and the whole body of the Congregation whereof they are members, as well for their neighbours abſent in their lawful affairs, as for thoſe that are at home.

The prayer may be cloſed with an earneſt deſire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his will; and with aſſurance that themſelves are accepted, and what they have asked according to his will ſhall be done.

X. Theſe exerciſes ought to be performed in great ſincerity, without delay, laying aſide all exerciſes of worldly

worldly buſineſs or hinderances, notwithſtanding the mockings of Atheiſts, and profane men, in reſpect of the great mercies of God to this Land, and of his ſevere corrections wherewith lately he hath exerciſed us. And to this effect perſons of eminency (and all Elders of the Kirk) not only ought to ſtir up themſelves and their families to diligence herein; But alſo to concur effectually, that in all other families, where they have power and charge, the ſaid exerciſes be conſcionably performed.

XI. Beſides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation, and thankſgiving are to be carefully performed in families, when the Lord by extraordinary occaſions (private or publick) called for them.

XII. Seeing the Word of God requireth, that we ſhould conſider on another to provoke unto love and good works; therefore at all times and eſpecially in this time, wherein profainity abounds, and mockers, walking after their own luſts, think it ſtrange that others run not with them to the ſame exceſs of riot. Every member of this Kirk ought to ſtir up themſelves and one another to the duties of mutual edification, by inſtruction, admonition, rebuke, exhorting one another to manifeſt the grace of God, in denying ungodlineſs and worldly luſts, and in living godly, ſober, and righteouſly in this preſent world, by comforting the feeble minded, and praying with, or for one another: Which duties reſpectively are to be performed upon ſpecial occaſions offered by divine providence; As namely, when under any calamity, croſs or great difficulty, counſel or comfort is ſought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Chriſt; that in the mouth of two or three witneſſes,

witneſſes, every word may be eſtabliſhed.

XIII. And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed conſcience, It is expedient, that a perſon (in that caſe) finding no eaſe after the uſe of ordinary means private and publick, have their recourſe to their own Paſtor, or ſome experienced Chriſtian; But if the perſon troubled in conſcience, be of that condition, or of that ſex, that diſcreation, modeſty, or fear of ſcandal, requireth a godly, grave and ſecret friend to be preſent with them in their ſad addreſs, it is expedient that ſuch a friend be preſent.

XIV. When perſons of divers families are brought together by divine providence being abroad upon their particular Vocations, or any neceſſary occaſions, as they would have the Lord their God with them whitherſoever they go, they ought to walk with God, & not neglect the duties of prayer, and thankſgiving, but take care that the ſame be performed by ſuch as the company ſhal judge fitteſt: And that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.

The drift and ſcope of all theſe Directions is no other, but that upon the one part, the power and practiſe of godlineſs amongſt all the Miniſters and Members of this Kirk, according to their ſeveral places and vocations, may be cheriſhed and advanced, and all impiety & mocking of religious exerciſes ſuppreſſed: And upon the other part, that under the name and pretext of religious exerciſes, no ſuch meetings or practiſes be allowed as are apt to breed error, ſcandal, ſchiſm, contempt or misregard of the publick ordinances and Miniſters, or neglect of the duties of particular callings, or ſuch other evils as are the works not of the Spirit, but of the fleſh, and are contrary to truth and peace.

Act

Act against such as withdraw themselves from the publick worship in their own Congregation.

Since it hath pleased God of his infinite goodness to bless this Kirk within this Nation with the riches of the Gospel, in giving to us his Ordinances in great purity, liberty, and withal a comely and well established order, the Assembly in the zeal of God, for preserving order, unity and peace in the Kirk, for maintaining that respect which is due to the Ordinances and Ministers of Jesus Christ, for preventing schism noisome errors, and all unlawful practises, which may follow on the peoples withdrawing themselves from their own Congregations, doth charge every Minister to be diligent in fulfilling his ministry, to be holy and grave in his conversation, to be faithful in preaching, declaring the whole counsel of God: and as he hath occasion from the Text of Scripture to reprove the sins and errors, & press the duties of the time, and in all those to observe the rules prescribed by the Acts of Assembly, wherein if he be negligent, he is to be censured by his own Presbytery. As also ordains every member in every Congregation, to keep their own Parish Kirk, to communicate there in the Word and Sacraments; And if any person or persons shall hereafter usually absent themselves from their own Congregations, except in urgent cases made known to, and approven by the Presbytery, the Ministers of these Congregations whereunto they resort, shall both in publick by preaching and in private by admonition show their dislike of their withdrawing from their own Minister, that in so doing, they may witness to all that hear them their due care to strengthen the hands of their fellow-laborers in the work of the

Lord

Lord, their deteſtation of any thing that may tend to ſeparation, or any of the above mentioned evils; Hereby their own flock will be confirmed in their ſtedfaſtneſs, and the unſtable ſpirits of others will be rectified. Like as the Miniſter of that Congregation from which they do withdraw, ſhal labor firſt by privat admonition to reclaim them: And if any after privat admonition given by their own Paſtor, do not amend, in that caſe the Paſtor ſhal declare the foreſaid perſons to the Seſſion, who ſhal cite and cenſure them as contemners of the comely order of the Kirk, and if the matter be not taken order with there, it is to be brought to the Presbytery: For the better obſerving whereof, the Presbyteries at the Viſitation of their ſeveral Kirks, and Provincial Aſſemblies, in the cenſure of the ſeveral Presbyteries, ſhal enquire here anent: Which iniquity and report ſhal be regiſtrate in the Provincial Books, that their diligence may be ſeen in the General Aſſembly.

A. K.

FINIS.

The SUMME of Saving KNOWLEDGE

With the Practical Use thereof.

With A Brief SUMME of *Christian Doctrine*,

Contained in Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH And CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at *Westminster*, and received by the *General Assembly* of the Kirk of *Scotland*.

The Summe of Saving Knowledge may be taken up in these four heads. 1. *The woful condition wherein all men are by nature through breaking of the Covenant of works.* 2. *The Remedy provided for the Elect in Jesus Christ by the Covenant of Grace.* 3. *The means appointed to make them partakers of this Covenant.* 4. *The blessings which are effectually conveyed unto the Elect by these means: Which four heads are set down each of them in some few propositions.*

HEAD. 1. Our woful condition by nature, through breaking the Covenant of works.

Hos. 13. 9. *O Israel thou hast destroyed thy self.*

THe Almighty and Eternal God, the Father, the Son, and the Holy Ghost, three distinct persons in one and the same undivided God-head, equally infinite in all perfections, did before time most wisely decree for his own glory, whatsoever cometh to pass in time, and doth most holily and infallibly

infallibly execute all his decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam*, and *Eva*, the root of mankind, both upright and able to keep the Law written in their heart: which law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatning death in case they should fail. This is the covenant of works.

III. Both Angels and men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became devils, our first parents being intised by satan one of these Devils, speaking in a Serpent, did break the Covenant of works, in eating the forbidden fruit: whereby they and their posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only liable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God and to all spiritual good, and enclined only to evil continually. This is our original sin, the bitter root of all our actual transgressions, in thought, word and deed.

HEAD. 2. The remedy provided in Jesus Christ for the Elect by the Covenant of grace, Hos. 13. 9. *O Israel, thou hast destroyed thy self, but in me is thy help.*

Albeit

ALbeit man having brought himself into this woful condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish: yet God for the glory of his rich grace, hath revealed in his word, a way to save sinners, to wit, by faith in Jesus Christ the eternal Son of God, by vertue of, and according to the tenor of the Covenant of Redemption, made and agreed upon between God the Father, and God the Son, in the counsel of the Trinity before the world began.

II. The summe of the Covenant of Redemption is this, God having freely chosen unto life a certain number of lost mankind, for the glory of his rich grace, did give them before the world began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane nature of a soul and body, unto personal union with his Divine nature, and submit himself to the Law as surety for them, and satisfie justice for them, by giving obedience to their name, even unto the suffering of the cursed death of the cross, he should ransome and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually by means of his own appointment, applyed in due time, every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, in the fulness of time came into the world, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransome on the cross: But by vertue of the forsaid bargain made before the World began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the Elect; and that he doth by way of entertaining a Covenant of

free

free grace and reconciliation with them, through Faith in himself, by which Covenant he makes over to every Believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of grace, Christ Jesus was clad with the three-fold office of Prophet, Priest, and King. Made a Prophet to reveal all saving knowledge to his people, and to perswade them to believe and obey the same. Made a Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable unto him. And made a King, to subdue them to himself, to feed and rule them by his own appointed ordinances, and to defend them from their enemies.

HEAD 3. The outward means appointed to make the Elect partakers of this Covenant and all the rest that are called to be in excusable. *Matth.* 22. 14. *Many are called.*

THe outward means and ordinances for making men partakers, of the Covenant of grace, are so wisely dispensed, as the elect shal be infallibly converted and saved by them, and the reprobate amongst whom they are not to be justly stumbled. The means are especially these four. 1. The word of God. 2. The Sacraments. 3. Kirk government. 4. Prayer. In the *Word of God*, preached by sent messengers, the Lord makes offer of grace to all sinners, upon condition of faith in Jesus Christ: and whosoever do confess their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honor and priviledges of the Covenant of grace. By the *Sacraments*, God will have

have the covenant ſealed for confirming the bargain, on the foreſaid condition. By *Kirk government*, he will have them hedged in, and helped forward unto the keeping of the covenant. And by *Prayer*, he will have his own glorious grace promiſed in the covenant to be dayly drawen forth, acknowledged, and imployed. All which means are followed either really, or in profeſſion only, according to the quality of the covenanters, as they are true or counterfeit believers.

II. The covenant of grace ſet down in the Old Teſtament before Chriſt came, and in the New ſince he came, is one and the ſame in ſubſtance, albeit different in outward adminiſtration: for the covenant in the Old Teſtament being ſealed with the Sacraments of circumciſion and the Paſchal Lamb, did ſet forth Chriſts death to come, & the benefits purchaſed thereby, under the ſhadow of bloody ſacrifices and ſundry ceremonies; but ſince Chriſt came, the Covenant being ſealed by the Sacraments of Baptiſm, and the Lords Supper, do clearly hold forth Chriſt already crucified before our eyes, victorious over death and the grave, and glorioufly ruling Heaven and Earth for the good of his own people.

HEAD 4. The bleſſings which are effectually conveyed by theſe means to the Lords elect, or choſen ones, *Matth.* 22. 14. *Many are called, but few are choſen.*

BY theſe outward Ordinances, as our Lord makes the reprobate inexcuſable, ſo in the power of his Spirit, he applyes unto the elect effectually all ſaving graces purchaſed to them in the covenant of redemption, and maketh a change in their perſons. In particular, 1. He doth convert or regenerate them, by giving ſpiritual life to them, in opening their underſtandings, renewing their wills, affections, and faculties,

ties, forgiving ſpiritual obedience to his commands. 2. He gives them *ſaving faith*, by making them in the ſenſe of deſerved condemnation, to give their conſent heartily to the covenant of grace, & to imbrace Chriſt Jeſus unfainedly. 3. He gives them *repentance*, by making them with godly ſorrow in the hatred of ſin, and love of righteouſneſs, turn from all iniquity to the ſervice of God. And 4. he *ſanctifies* them, by making them go on and perſevere in faith, and ſpiritual obedience of the Law of God, manifeſted by fruitfulneſs in all duties, and doing good works, as God offereth occaſion.

II. Together with this inward change of their perſons, God changes alſo their ſtate: for ſo ſoon as they are brought by faith into the covenant of grace: 1. He *juſtifies* them, by imputing unto them that perfect obedience which Chriſt gave to the Law, and the ſatisfaction alſo which upon the croſs Chriſt gave unto juſtice in their name. 2. He *reconciles* them, and makes them friends to God, who were before enemies to God. 3. He *adopts* them, that they ſhal be no more children of ſatan, but children of God, enriched with all ſpiritual privlledges of his ſons. And laſt of all, after their warfare in this life is ended, he perfecteth the holineſs and bleſſedneſs; firſt of their ſouls at their death, and then both of their ſouls and their bodies, being joyfully joyned together again in the reſurrection at the day of his glorious coming to judgement, when all the wicked ſhall be ſent away to hell with ſatan whom they have ſerved; but Chriſts own choſen and redeemed ones, true believers, ſtudents of holineſs, ſhal remain with himſelf for ever in the ſtate of glorification.

The

The practical use of

SAVING KNOWLEDGE.

Contained in Scripture, and holden forth briefly in the fore-said Confession of Faith and Catechisms.

THe chief general use of Christian doctrine is, to convince a man of sin, and of righteousness and of judgement, *John* 16. 8. partly by the law of covenant or works, that he may be humbled and become penitent, and partly by the Gospel of covenant or grace, that he may become an unfained believer in Jesus Christ, and be strengthened in his faith, upon solid grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the covenant of works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: but if thou fail thou shalt die.* Rom. 10. 5. Gal. 3. 10. 12.

The sum of the Gospel, or covenant of grace and reconciliation, is this, *If thou flee from deserved wrath, to the true Redeemer Jesus Christ* (who is able to save to the uttermost all that come to God through him) *thou shalt not perish, but have eternal life.* Rom. 10. 8. 9. 11.

For convincing a man of sin, of righteousness, and of judgement by the Law, or covenant of works, let these Scriptures amongst many mo, be made use of.

1. For convincing a man of sin by the Law, consider. *Jer.* 17. 9 10.

THe heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth theſe two things.

1. That the fountain of all our miſcarriage and actual ſinning againſt God is in the heart which comprehendeth the mind, will, affections, and all the powers of the ſoul, as they are corrupted and defiled with original ſin; the mind being not only ignorant and uncapable of ſaving truth, but alſo full of error and emnity againſt God, and the will and affections being obſtinatly diſobedient unto all Gods directions, and bent toward that only which is evil. *The heart,* ſaith he, *is deceitfull above all things, and deſperatly wicked;* yea, and unſearchably wicked, ſo that *no man can know it:* and *Gen. 6. 5 Every imagination of the thoughts of mans heart is only evil continually* (ſaith the Lord) whoſe teſtimony we muſt truſt in this, and all other matters: and experience alſo may teach us, that till God make us deny our ſelves, we never look to God in any thing, but fleſhly ſelf-intereſt alone doth rule us, and move all the wheels of our actions.

2. That the Lord bringeth our original ſin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgement ſeat: *for he ſearcheth the heart, and tryeth the reins, to give every man according to his wayes, and according to the fruit of his doing.*

Hence let every man reaſon thus.

What God and my guilty conſcience beareth witneſs of, I am convinced that it is true.

But God and my guilty conſcience beareth witneſs that my heart is deceitful above all things and deſperatly wicked, and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of ſin by the Law.

2. For

2. For convincing a man of righteouſneſs by the Law, conſider, *Gal.* 3. 10

AS many as are of the works of the Law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law to do them

Here the Apoſtle teacheth us three things.

1. Firſt, that by reaſon of our natural ſinfulneſs, the impoſſibility of any mans being juſtified by the works of the Law is ſo certain, that whoſoever do ſeek juſtification by the works of the Law, are liable to the curſe of God for breaking of the Law; *for as many as are of the works of the Law, are under the curſe,* ſaith he.

2 That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of ſome, or of all duties (if it were poſſible) for a time, is not ſufficient: for the Law requireth, that *a man continue in all things which are written in the book of the Law to do them.*

3. That becauſe no man can come up to this perfection, every man by nature is under the curſe: for the Law ſaith, *Curſed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Now to be under the curſe, comprehendeth all the diſpleaſure of God, with the danger of the breaking forth more and more of his wrath upon ſoul & body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reaſon thus;

Whoſoever, according to the Covenant of Works is lyable to the curſe of God, for breaking the Law, times and ways out of number, cannot be juſtified or find righteouſneſs by the works of the Law.

But I (may every man ſay) *according to the*

Covenant of Works, am.lyable to the curſe of God, for breaking the Law, times and wayes out of number.

Therefore I cannot be juſtified, or have righteouſneſs by the works of the Law.

Thus may a man be convinced of righteouſneſs, that it is not to be had by his own works, or by the Law.

3. For convincing a man of judgement by the Law, conſider, 2 *Theſſ.* 1. 7.

THe Lord ſhal be revealed from heaven with his mighty Angels. verſe. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* ver. 9. *Who ſhall be punished with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* ver. 10. *When he ſhal come to be glorified in his ſaints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jeſus, who now offers to be Mediator for them who believe in him, ſhal at the laſt day come armed with flaming fire, to judge, condemn, and deſtroy all them who have not believed God, have not received the offer of grace made in the Goſpel, nor obeyed the doctrine thereof; but remain in their natural eſtate under the Law or Covenant of works.

4. Hence let every man reaſon thus:

What the righteous Judge hath forewarned me ſhal be done at the laſt day, I am ſure is juſt judgement.

But the righteous Judge hath forewarned me, that, if I do not believe God in time, and obey the doctrine of the Goſpel, I ſhal be ſecluded from his preſence and his glory at the laſt day, and be tormented in ſoul and body for ever.

Therefore I am convinced that this is juſt Judgement.

And I have reaſon to thank God heartily, who hath

hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law, or Covenant of works, convinced of judgement, if he shal continue under the Covenant of works, or shal not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousnes and judgement by the Gospel.

AS for convincing a man of sin, and righteousnes, and judgement by the Gospel or Covenant of grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of grace offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ the only way of freedom from sin and wrath, and will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousnes is to be had only by faith in Jesus; because God requireth no other condition, but faith, and testifies from heaven that he is well pleased to justifie sinners upon this condition. 3. He must understand that upon righteousnes received by faith, judgement shal follow on the one hand, to the destroying of the works of the devil in the believer, and to the perfecting of the work of sanctification in him, with power; and that upon refusing to take righteousnes by faith in Jesus Christ, judgement shal follow on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, amongst many others serve to make the greatnes of the sin of not believing in Christ appear, or to make the greatnes of the sin of refusing of the Covenant of grace,

offered to us, in the offering of Christ unto us, let the fair offer of grace be looked upon as it is made, *Isai.* 55. 3. *Incline your ear and come unto me* (saith the Lord) *hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of* David. That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving graces in him; repeated, *Acts* 13. 34.

Again, consider that this general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the Apostles making use of it. *Act.* 16. 13. *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.* The reason of which offer is given, *Joh.* 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else but observe lying vanities, and forsake his own mercy, which he might have had in Christ? *Jonah* 2. 8. 9. What doth he else but blaspheme God in his heart, as it is said, 1 *John* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is his Son;* and that no sin against the Law is like unto this sin, Christ testifies, *John* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloke for their sin.* This may convince a man of the greatness of this sin of not believing in Christ.

For convincing a man of righteousness to be had only by faith in Christ: consider how, *Rom.* 10. 3. 4.

It

IT is said, that *the Jews being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God* (and ſo they periſhed) *for Chriſt is the end of the Law for righteouſneſs to every one that believeth*: and Acts 13. 34. *By Chriſt Jeſus, all that believe, are juſtified from all things, from which ye could not be juſtified by the Law of Moſes*: and 1 John 1. 7. *The blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin.*

For convincing a man of judgement, if a man imbrace this righteouſneſs: conſider, 1 John 3. 8. *For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the Devil*, and Hebr. 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God.*

But if a man imbrace not this righteouſneſs, his doom is pronounced, John 3. 18. *He that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkneſs rather then light.*

Hence let the penitent deſiring to believe, reaſon thus:

What doth ſuffice to convince all the elect in the world of the greatneſs of the ſin of not believing in Chriſt or refuſing to flee to him for relief from ſins done againſt the Law, and from wrath due thereto, and what ſufficeth to convince them that righteouſneſs and eternal life is to be had by faith in Jeſus Chriſt or by conſenting to the Covenant of grace in him: and what ſufficeth to convince them of judgement to be exerciſed by Chriſt for deſtroying the works of the devil in a man, and ſanctifying and ſaving all that believe in him, may ſuffice to convince me alſo.

But what the Spirit hath ſaid in theſe or other like

Scriptures, ſuffice to convince the elect world of the foreſaid ſin and righteouſneſs and judgement.

Therefore what the Spirit hath ſaid in theſe and other like Scriptures, ſerveth to convince me thereof alſo.

Whereupon let the penitent deſiring to believe take with him words and ſay heartly to the Lord; ſeeing thou ſayeſt, *ſeek ye my face*, my ſoul anſwereth unto thee, thy face, Lord *will I ſeek*. I have hearkned unto the offer of an everlaſting Covenant of all ſaving mercies to be had in Chriſt, and I do heartily embrace thy offer, Lord let it be a bargain, *Lord, I believe, help my unbelief*: Behold I give my ſelf to thee to ſerve thee in all things for ever, and I hope *thy right hand ſhal ſave me*, the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever, forſake not *the works of thine hands*. Thus may a man be made an unfained believer in Chriſt.

For ſtrengthening the mans faith who hath agreed unto the covenant of grace.

BEcauſe many true believers are weak, and do much doubt if ever they ſhal be ſure of the ſoundneſs of their own faith and effectual calling, or made certain of their juſtification and ſalvation, when we ſee that many who profeſs faith, are found to deceive themſelves; let us ſee how every believer may be made ſtrong in the faith, and ſure of his own election and ſalvation upon ſolide grounds, by ſure warrands and true evidences of faith. To this end amongſt many other Scriptures take theſe following.

1. For lying ſolide grounds of Faith, conſider, 2 *Pet.* 1. 10.

Wherefore the rather, brethren, give diligence to make ſure your calling and election; for if ye do theſe things ye ſhal never fall.

In which words, the Apoſtle teacheth us theſe four things

things, for help and direction, how to be made ſtrong in the faith.

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for relief from ſin and wrath, albeit they be weak in the faith, yet they are indeed children of the ſame Father with the Apoſtles, for ſo he accounteth of them, while he calleth them *brethren.*

2. That albeit we be not ſure for the time of our effectual calling, and *election*, yet we may be made ſure of both, if we uſe diligence: for this he preſuppoſeth, ſaying, *Give diligence to make your calling and election ſure,*

3. That muſt not be diſcouraged, when we ſee many ſeeming believers prove rotten branches, and make defection, but we muſt the rather take the better heed to our ſelves: *Wherefore the rather brethren,* ſaith he, *give all diligence.*

4. That the way to be ſure both of our effectual calling and election, is to make ſure work of our faith, by laying the grounds of it ſolidely, and bringing forth the fruits of our faith in new obedience conſtantly; *for if ye do theſe things,* faith he, *ye ſhal never fall,* underſtanding by theſe things, what he had ſaid of ſound faith, *verſ.* 1. 2. 3. 4. And what he had ſaid of the bringing out of the fruits of faith, *verſ.* 5.6.7.8.

To this ſame purpoſe conſider, *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the flesh, but after the ſpirit.* verſ. 2 *For the Law of the ſpirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.* verſ. 3. *For what the law could not do, in that it was weak through the flesh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh.* verſ. 4. *That the righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.*

Wherein the Apoſtle teacheth us theſe four things, for laying of the ground of faith ſolidly.

1. That every one is a true believer, who in the ſenſe of his ſin, and fear of Gods wrath, doth flee for full relief from both unto Jeſus Chriſt alone, as the only Mediator, and all-ſufficient Redeemer of men; and being fled to Chriſt, doth ſtrive againſt his own fleſh, or corrupt inclination of nature, and ſtudieth to follow the rule of Gods Spirit, ſet down in his Word: for the man whom the Apoſtle doth here bleſs, as a true believer, is a man in Chriſt Jeſus, *who doth not walk after the fleſh, but after the ſpirit.*

2. That all ſuch perſons as are fled to Chriſt, and do ſtrive againſt ſin, howſoever they may be poſſibly exerciſed under the ſenſe of wrath, and fear of condemnation, yet they are in no danger; for *there is no condemnation* (ſaith he) *to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.*

3. That albeit the Apoſtle himſelf (brought in here for examples cauſe) and all other true believers in Chriſt, be by nature, under the Law of ſin and death, or under the covenant of works, (called the Law of ſin and death, becauſe it bindeth ſin and death upon us, till Chriſt ſet us free) yet the law of the ſpirit of life in Chriſt Jeſus, or the covenant of grace (ſo called, becauſe it doth inable and quicken a man to a ſpiritual life through Chriſt) doth ſet the Apoſtle & all true believers free from the covenant of works, or the Law of ſin and death, ſo that every man may ſay with him, *The Law of the ſpirit of life*, or the covenant of grace, *hath freed me from the Law of ſin and death*, or covenant of works.

4. That the fountain and firſt ground from whence our freedom from the curſe of the Law doth flow, is the covenant of Redemption, paſt betwixt God and God the Son, as incarnat; wherein Chriſt takes the

curſe

curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the covenant of works, may be delivered from it. And this doctrine the Apostle holdeth forth in these four branches. 1. That it was utterly impossible for the Law, or the covenant of works, to bring righteousness and life to a sinner, because it was weak. 2. That this weakness and inability of the Law, or covenant of works, is not the fault of the Law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose bygone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousness of salvation of sinners which was impossible to be brought about by the Law, is brought to pass by Gods sending his own Son Jesus Christ *in the flesh, in* whose flesh sin is condemned and punished, for making satisfaction in the behalf of the elect that they might be set free. 4. That by his means the Law loseth nothing, because the righteousness of the Law is best fulfilled this way. First, by Christ, giving perfect active obedience in our name unto it in all things. Next, by his paying in our name, the penalty (due to our sins), in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the spirit*.

Warrants to believe.

FOr building our confidence upon this solide ground, these four warrants and special motives to believe in Christ may serve. The first whereof is Gods hearty invitation, holden forth, *Isai.* 55. 1. 2. 3 4 5.

Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come and buy without money

and

and without price. Verſ. 2. *Wherefore do ye ſpend your money for that which is no bread, and your labor for that which ſatisfieth not. Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs.* Verſ. 3. *Incline your ear, and come to me: Hear, and your ſoul ſhal live, and I will make an everlaſting covenant with you, even the ſure mercies of David.* Verſ. 4. *Behold, I have given him for a witneſs to the people, a Leader and Commander to the people,* &c.

Here (after ſetting down the precious ranſom of our Redemption by the ſufferings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former chapters) the Lord, in this chapter.

1. Maketh open offer of Chriſt and his grace, by proclamation of a free and gracious market of righteouſneſs and ſalvation, to be had through Chriſt to every ſoul without exception, that truly deſireth to be ſaved from ſin and wrath, *Ho, every one that thirſteth,* ſaith he.

2. He inviteth all ſinners, that for any reaſon ſtand at diſtance with God, to come and take from him riches of grace running in Chriſt as a river, to waſh away ſin, and to ſlocken wrath: *Come ye to the waters,* ſaith he.

3. Leſt any ſhould ſtand back in the ſenſe of his own ſinfulneſs, or unworthineſs and inability to do any good, the Lord calleth upon ſuch perſons in ſpecial, ſaying, *He that hath no money, come.*

4. He craveth no more of his merchand, but that he be pleaſed with the wars offered, which are grace, and more grace, and that he heartily conſent unto, and imbrace this offer of grace, that ſo he may cloſe a bargain and a formal covenant with God: *Come, buy without money* (ſaith he) *come, eat*; that is, conſent to have, and take unto you all ſaving graces; make

the

the wares your own, poſſeſs them, and make uſe of all bleſſings in Chriſt: whatſoever maketh for your ſpiritual life and comfort, uſe and enjoy it freely without paying any thing for it. *Come, buy wine and milk without money, and without price,* ſaith he.

5. Becauſe the Lord knoweth how much we are inclined to ſeek righteouſneſs and life by our own performances and ſatisfaction, to have righteouſneſs and life, as it were, by the way of works, and how loath we are to imbrace Chriſt Jeſus, and to take life by way of free grace, through Jeſus Chriſt, upon the terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to underſtand that we ſhal but loſe our labor in this our way: *Wherefore do ye ſpend your money* (ſaith he) *for that which is no bread, and your labor for that which ſatisfieth not.*

6. The Lord promiſeth to us ſolide ſatisfaction, in the way of betaking our ſelves unto the grace of Chriſt, even true contentment, and fulneſs of ſpiritual pleaſure, ſaying, *Hearken diligently unto me, and eat that which is good, and let your ſoul delight it ſelf in fatneſs.*

7. Becauſe faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and liſtening unto the truth, which is able to beget the application of ſaving faith, and to draw the ſoul to truſt in God. *Incline your ear and come unto me* (ſaith he.) To which end the Lord promiſeth, that this offer, being received, ſhal quicken the dead ſinner, and that upon the welcoming of this offer, he will cloſe the Covenant of Grace with the man that ſhal conſent unto it, even an indiſſolvable Covenant of perpetual reconcilliaion and peace; *hearken and your ſoul ſhal live, and I will make an*

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everlasting covenant with you. Which covenant he declareth, shal be in substance the assignation, and the making over of all the saving graces, which *David* (who is Jesus Christ, *Acts* 13. 34.) hath bought for us in the covenant of Redemption, *I will make a covenant with you* (saith he) *even the sure mercies of* David. *By sure mercies* he means saving graces, such as are righteousnes, peace, and joy in the holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to godlines and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a four-fold gift of his eternal, and only begotten Son.

First, to be incarnate and born, for our sake of the seed of *David*, his type, for which cause he is called here, and *Acts* 13. 34. *David* the true and everlasting King of Israel. This is the great gift of God to man, *John* 4. 10. And here I have given him to be *David*, or born of *David* to the people.

Secondly, he hath made a gift of Christ to be a *witnes* to the people, both of the sure and saving mercies granted to the redeemed in the covenant of Redemption, and also of the Fathers willingnes, and purpose to apply them, and make them fast in the covenant of reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witnes to the people:* and truly he is a sufficient witnes in this matter in many respects. 1. Because he is one of the persons of the blessed Trinity, and party contracter for us in the covenant of Redemption, before the World was. 2. He is by office as Mediator, the messenger of the covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradice, where he promised, that the

seed

ſeed of the woman ſhould bruiſe the head of the ſerpent. 4. He ſet forth his own death and ſufferings, and the great benefits that ſhould come thereby to us, in the types and figures of ſacrifices and ceremonies before his coming. 5. He gave more and more light about this covenant, ſpeaking by his Spirit, from age to age, in the holy Prophets. 6. He came himſelf in the fulneſs of time, and did bear witneſs of all things belonging to this covenant, and of Gods willing mind to take believers into it, partly by uniting our nature into one perſon with the Divine nature: partly by preaching the good tydings of the covenant with his own mouth; partly by paying the price of Redemption on the croſs, and partly by dealing ſtill with the people from the beginning to this day, to draw in, and to hold in the redeemed in this covenant.

Thirdly, God hath made a gift of Chriſt, *as a leader to the people*, to bring us through all difficulties, all afflictions and tentations, unto life, by this covenant. And he it is, and no other, who doth indeed lead his own unto the covenant, and in the covenant, and all the way on unto ſalvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the croſs. 3. By his powerful working, bearing his redeemed ones in his arms, and cauſing them to lean on him, while they go up through the wilderneſs.

Fourthly, God hath made a gift of Chriſt unto his people, as a *Commander*; which office he faithfully exerciſeth, by giving to his Kirk & people, Laws & Ordinances, Paſtors and Governors, and all neceſſary officers, by keeping Courts and Aſſemblies amongſt them, to ſee that his laws be obeyed: Subduing by his Word, Spirit, and Diſcipline, his peoples corruptions: and by his wiſdom and power, guarding them

them against their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his faith, by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation, unto him by everlasting covenant belongeth Christ the true *David*, with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousness and salvation.

Therefore unto me, by an everlasting covenant, belongeth Christ Jesus, with all his sure and saving mercies.

The second warrand and special motive to imbrace Christ and believe in him, is the earnest requeſt that God maketh to us to be reconciled to him in Christ: holden forth, 2 *Cor.* 5. verſ. 14. 19. 20. 21.

God was in Christ, reconciling the world to himself, not imputing their treſpaſſes unto them: and hath committed unto us the word of Reconciliation. verſ. 20. *Now then we are embaſſadors for Christ, as though God did beſeech you by us, we pray you in Christs ſtead, be ye reconciled to God.* verſ. 21. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

Wherein the Apoſtle teacheth us, theſe nine doctrines.

1. That the elect world, or the world of redeemed ſouls, are by nature in the eſtate of enmity againſt God, This is preſuppoſed in the word *Reconciliation*: for reconciliation or renewing of friendſhip, cannot be except betwixt theſe that have been at enmity.

2. That in all time by-paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator, and

and the Father in him, hath been about the making friendſhip (by his Word and Spirit) betwixt himſelf and the elect world, *God* (ſaith he) *was in Chriſt, reconciling the world to himſelf.*

3. That the way of reconciliation was in all ages one and the ſame ſubſtance, *viz.* by forgiving the ſins of them who do acknowledge their ſin, and their enmity againſt God, and do ſeek reconciliation and remiſſion of ſins in Chriſt: for *God* (ſaith he) *was in Chriſt reconciling the world to himſelf* by way of *not imputing their treſpaſſes unto them.*

4. That the end and ſcope of the Goſpel and whole Word of God, is threefold. 1. It ſerveth to make people ſenſible of their ſins, and of their enmity againſt God, and of their danger if they ſhould ſtand out, and not fear Gods diſpleaſure. 2. The Word of God ſerveth to make men acquaint with the courſe which God hath prepared for making friendſhip with him through Chriſt, *viz.* That if men ſhal acknowledge the enmity, and ſhal be content to enter into a covenant of friendſhip with God through Chriſt, then God will be contented to be reconciled with them freely. 3. The Word of God ſerveth to teach men how to carry themſelves towards God as friends, after they are reconciled to him, *viz.* to be loath to ſin againſt him, and to ſtrive heartily to obey his commandments, and therefore the *word of God* here is called, *the word of Reconciliation*, becauſe it teacheth us, what need we have of Reconciliation, and how to *make* it, and how to *keep* the reconciliation of friendſhip, being made with God through Chriſt.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all thoſe to whom this Goſpel doth come, yet the office of preaching of it with authority, belongeth to none but to ſuch only as God doth call to this Miniſtery, and ſendeth

out

out with commiſſion for this work. This the Apoſtle holdeth forth, *ver.* 18. in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhould behave themſelves as Chriſts meſſengers: and ſhould cloſely follow their commiſſion ſet down in the word, *Mat.* 28. 19. 20. and when they do ſo, they ſhould be received by the people, as embaſſadors from God: for here the Apoſtle, in all their names, ſaith *we are embaſſadors for Chriſt, as though God did beſeech you by us.*

7. That Miniſters in all earneſtneſs of affections ſhould deal with people, to acknowledge their ſins, and their natural enmity againſt God more and more ſeriouſly: and to conſent to the Covenant of Grace and embaſſage of Chriſt more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he ſaith, *we pray you be reconciled to God.*

8. That in the Miniſters affectionat dealing with the people, the people ſhould conſider, that they have to do with God and Chriſt, requeſting them by the Miniſters to be reconciled, now there cannot be a greater inducement to break a ſinners hard heart, then Gods *making requeſt* to him for friendſhip: for when it became us, who have done ſo many wrongs to God, to ſeek friendſhip of God, he preventeth us: and (O wonder of wonders) he *requeſteth us* to be content to be reconciled with him! and therefore moſt fearful wrath muſt abide them who do ſet light by this *requeſt*, and do not yeeld when they hear Miniſters with commiſſion, ſaying, *We are embaſſadors for Chriſt as though God did beſeech you by us, we pray you in Chriſt ſtead be ye reconciled to God.*

9. To make it appear, how it cometh to paſs that the Covenant of reconciliation ſhould be ſo eaſily made

made up betwixt God and a humble sinner fleeing to Christ, the Apostle leads us to the cause of it, holden forth in the covenant of Redemption, the sum whereof is this. *It is agreed betwixt God & the Mediator Jesus Christ the Son of God, surety for the redeemed, as parties contracters, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the covenant of reconciliation offered through Christ, shal by the imputation of his obedience into them, be justified and holden righteous before God, for God hath made Christ who knew no sin, to be sin for us* (saith the Apostle) *that we might be made the righteousness of God in him.*

Hence may a weak believer strengthen his faith by reasoning from this ground after this manner.

He that upon the loving request of God and Christ, made to him by the mouth of his Ministers (having commission to that effect) *hath imbraced the offer of perpetual Reconciliation through Christ, and do purpose by Gods grace, as a reconciled person to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness and eternal life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned, and put to death for the sins of the redeemed imputed to him.*

But I (may the weak believer say) *upon the loving request of God and Christ made to me by the mouth of his Ministers have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

The

The third warrand, and ſpecial motive to believe Chriſt, is the ſtrait and awful command of God, charging all the hearers of the Goſpel to approach to Chriſt, in the order ſet down by him, and to believe in him, holden forth, 1 *John* 3. 23.

THis is his commandment that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.

Wherein the Apoſtle giveth us to underſtand theſe five Doctrines.

1. That if any man ſhal not be taken with the ſweet invitation of God, nor with the humble and loving requeſt of God made to him to be reconciled, he ſhal find he hath to do with the Soveraign Authority of the higheſt Majeſty: *for this is his Commandment, that we believe in him*, ſaith he.

2. That if any man look upon this command, as he hath looked heretofore upon the neglected Commandments of the Law, he muſt conſider that this is a command of the Goſpel, poſterior to the Law given for making uſe of the remedy of all ſin, which if it be diſobeyed, there is no other command to follow but this: Go *ye curſed into everlaſting fire of hell*, for *this is his Commandment:* the obedience of which is moſt pleaſant in his ſight. *verſ.* 22. *And without which*, it is impoſſible to pleaſe him, *Heb.* 11. 6.

3. That every one who heareth the Goſpel, muſt make conſcience of the duty of lively faith in Chriſt, the *weak believer* muſt not think it preſumption to do what is commanded: the *perſon inclined to deſperation* muſt take up himſelf, and think upon obedience unto this ſweet and ſaving command: the *ſtrong believer* muſt dip yet more in the ſenſe of his need he hath of Jeſus Chriſt, and more and more grow in the obedience of this command, yea, the moſt impenitent, *prophane and wicked perſon*, muſt not thruſt out himſelf,

ſelf, or to be thruſt out by others, from *orderly* aiming at his duty, how deſperate ſoever his condition ſeem to be, for he that *commands all men to believe in Chriſt*, doth thereby command all men to believe that they are damned and loſt without Chriſt: He *thereby commands all* men to acknowledge their ſins, and their need of Chriſt, and in effect commands *all men to repent*, that they may believe in him. And whoſoever do refuſe to repent of their bygone ſins, are guilty of diſobedience to this command given to all hearers, but eſpecially to theſe that are within the viſible Church: for *this is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt*, ſaith he.

4. That he who obeyeth this Commandment, hath built his Salvation of a ſolide ground. For firſt he hath found the promiſed Meſſiah, compleatly furniſhed with all perfections unto the perfect execution of the offices of *Prophet*, *Prieſt*, and *King*; for he is that Chriſt in whom the man doth believe. 2. He hath imbraced a Savior who is able to ſave to the uttermoſt, yea, and who doth effectually ſave every one that cometh to God through him: For he is *Jeſus*, the true Savior of his people from their ſins. 3. He that obeyeth this command, hath built his Salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of ſaving faith, and of ſpiritual worſhip: for *this is his Commandment* (ſaith he) *that we believe in the Name of his Son Jeſus Chriſt*.

5. That he who hath believed on Jeſus Chriſt (though he be freed from the curſe of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Chriſt: which new command from Chriſt, importeth help to obey the command:

unto

unto which command from Christ, the Father addeth his authority and command also: *For this is his Commandment* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning belief in him, necessarily implyeth *love to God*, and so obedience to the first Table: for believing in God, and loving God, are inseparable. And the second part of the command enjoyneth love to our neighbor (especially to the houshold of faith) and so obedience to the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground, after this manner.

Whosoever in the sense of his own sinfulness and fear of Gods wrath, at the Command of God is fled to Jesus Christ, the only remedy of sin and misery, and hath ingaged his heart to the obedience of the law of love his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak believer say) *in the sense of my own sinfulness and fear of Gods wrath, am fled to Jesus Christ, the only remedy of sin and misery, & have engaged my heart to the obedience of the law of love*

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrand and special motive to believe in Christ, is *much assurance of life* given, in case men shal obey the command of believing, and *a fearful certification* of destruction, in case they obey not, holden forth, John 3. 35.

THe Father loveth the Son, and hath given all things into his hand. Vers. 36. *He that believeth on the Son, hath everlasting life; and he that believeth not the Son shal not see life, but the wrath of God abideth on him.*

Wherein

Wherein are holden forth to us theſe five following doctrines.

1. That the Father is well ſatisfied with the undertaking of the Son, entered Redeemer and ſurety to pay the ranſom of believers, and to perfect them in holineſs and ſalvation. *The Father loveth the Son*, ſaith he, *viz.* as he ſtandeth Mediator in our name, undertaking to perfect our redemption in all points. The Father *loveth him*; that is, doth heartily accept his offer to do the work, and is well pleaſed with him: his ſoul delighteth in him, and reſteth upon him, and maketh him in this his Office, the *receptacle of love and grace, and good will*, to be conveyed by him to believers in him.

2. That for fulfilling of the covenant of Redemption, the Father hath given to the Son (as he ſtandeth in the capacity of the Mediator) or as he is God incarned (the word made fleſh) all authority in heaven and earth, all furniture of the riches of grace, and of ſpirit and life, with all power & ability, which the Union of the Divine nature with the humane, or which the fulneſs of the God-head, dwelling ſubſtantially in his humane nature, or which the indiviſible allſufficiency and omnipotency of the inſeparable every where preſent Trinity doth import, or the work of Redemption can require. *The Father* (ſaith he) *hath given all things into the Sons hand*; to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to all who ſhal heartily receive Chriſt, and the offer of the Covenant of Grace and Reconciliation through him. *He that believeth on the Son* (ſaith he) *hath everlaſting life*; for it is made faſt unto him. 1. In Gods purpoſe and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him unto life by God, who as he is faithfull, ſo will he do it. 3 By

promise and everlasting covenant sworn by God, to give the believer strong consolation in life and death upon immutable grounds. 4. By a pawn and insestment under the great seal of the Sacrament of the Lords Supper, so oft as the believer shal come to receive the symbols and pledges of life. 5. In Christ the fountain and head of life, who is entered in a possession, as attorney for believers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a King-om consisting in righteousnes, peace, and joy in the holy Ghost erected within the believer, as ailes of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the doctrine concerning righteousnes and eternal life to be had by Jesus Christ: he that believeth not the Son, shal not see life: that is, not so much as understand what it meaneth.

5. He further certifieth that if a man receive not the doctrine of the Son of God, he shal be burdened twise with the wrath of God: once as a born rebel by nature, he shal bear the curse of the Law, or the covenant of works: and next, he shal endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darknes rather then light, and this double wrath shal be fastened and fixed immoveably upon him, so long as he remaineth in the condition of misbelief. *The wrath of God abideth on him*, saith he.

Hence may the weak believer strengthen his faith, by reasoning from this ground, after this manner.

Whosoever believeth the doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe in him, by the sight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be sure of right and interest to life eternal through him.

But

But sinful and unworthy I (may the weak believer say) *do believe the doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to believe in him, by the sight of life in him, and partly driven by the fear of Gods wrath, to adhere unto him. Therefore I may be sure of my right and interest unto eternal life through him.*

The Evidences of true Faith.

SO much for the laying the grounds of faith and warrands to believe: Now for evidencing of true faith by fruits these four things are requisite. 1. That the believer be soundly convinced in his judgement of this obligation to keep the whole Moral Law all the dayes of his life; and that not the less, but so much the more as he is delivered by Christ from the Covenant of works, and curse of the Law. 2. That he endeavor to grow in the exercise and dayly practise of godliness and righteousness. 3. That the course of his new obedience run in the right channel; that is, through faith in Christ, and through a good conscience, to all the duties love toward God and man. 4. That he keep strait communion with the fountain Jesus Christ from whom grace must run along for furnishing of good fruits.

For the first, *viz.* To convince the believer in his judgement of his obligation to keep the Moral Law, amongst many passages, take *Matth.* 5. 16. *LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* Vers. 17. *Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfil.* Vers. 18. *For verily I say unto you, till heaven and earth pass, one jote or one tittle*

shal in no wise pass from the Law till all be fulfilled. Vers. 19. *Whosoever therefore shal break one of these least commandments, and shal teach men so, he shal be called least in the kingdom of Heaven: but whosoever shal do and teach them, the same shal be called great in the Kingdom of heaven.* Vers. 20. *For I say unto you that except your righteousnes shal exceed the righteousnes of the Scribes and Pharisees, ye shal in no case enter into the kingdom of heaven.*

Wherein our Lord

1. Giveth commandment to believers justified by faith, to give evidence of the grace of God in them before men, by doing good works: *Let your light so shine before men,* saith he, *that they may see your good works.*

2. He induceth them so to do, by showing that albeit they be not justified by works, yet spectators of their good works may be converted or edified, and so glory may redound to God by their good works, when the witnesses thereof *shal glorifie our Father which is in heaven.*

3. He gives them no other rule for their new obedience then the Moral Law, set down and explicated by *Moses* and the Prophets. *Think not* (saith he) *that I am not come to destroy the Law & the Prophets.*

4. He giveth them to understand that the doctrine of grace, and freedom from the curse of the Law by faith in him, is readily mistaken by mens corrupt judgement, as if it did loose or slacken the obligation of believers to obey the commands, and to be subject to the authority of the Law, and that this error is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming, which is first to sanctifie; and then to save believers. *Think not,* saith he, *that I am come to destroy the Law and the Prophets.*

5. He

5. He teacheth that the end of the Gospel and covenant of grace, is to procure mens obedience unto the Moral Law. *I am, come* saith he, *to fulfil the Law and the Prophets.*

6. That the obligation of the Moral Law in all points unto all holy duties is perpetual, and shal stand to the worlds end; that is, *till heaven and earth pass away.*

7. That as God hath a care of the Scriptures from the beginning, so shal he have a care of them still to the worlds end, that there shal *not one jote or one tittle of the substance thereof be taken away*; so saith the Text, *vers.* 18.

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven and justly also from the fellowship of the true Kirk, so the obedience of the Law, and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *vers.* 19.

9. That the righteousness of every true Christian, must be more then the righteousness of the Scribes and Pharisees: for the Scribes and Pharisees, albeit they took great pains to discharge sundry duties of the Law; yet they cutted short the exposition thereof: that it might less condemn the practise, they studied the outward part of the duty, but neglected the inward and spiritual part: they discharged some meaner duties carefully but neglicted judgement, mercy, and the love of God. In a word, they went about to establish their own righteousness, and rejected the righteousness of God by faith in Jesus. But a true Christian must have more then all this, he must acknowledge the full extent of the spiritual meaning of

the Law, and have a reſpect to all the commandments, and labor to cleanſe himſelf from all filthineſs of the fleſh and ſpirit, and *not lay weight upon what ſervice he hath done, or shal do*; but cloath himſelf with the imputed righteouſneſs of Chriſt, which only can hide his nakedneſs, or elſe he cannot be ſaved. So ſaith the Text, *Except your righteouſneſs*, &c.

The ſecond thing requiſite to evidence true faith, is, that the believer endeavor to put the rules of Godlineſs and righteouſneſs in practice, and to grow in the daily exerciſe thereof: holden forth, 2 *Pet.* 1. 5.

AND beſides this, give all diligence, adde to your faith vertue, and to vertue knowledge Verſ. 6. *And to knowledge, temperance, patience; and to patience, godlineſs.* Verſ. 7. *And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity* Ver. 8. *For if theſe things be in you, and abound, they make you that ye shal neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

Wherein 1. The Apoſtle teacheth believers, for evidencing of precious faith in themſelves, to endeavor to adde to their faith ſeven other ſiſter graces: The firſt is *Vertue*, or the active exerciſe and practice of all moral duties, that ſo faith may not be idle, but put forth it ſelf in work. The ſecond is, *Knowledge*, which ſerveth to furniſh *Faith* with information of the truth to be believed, and to furniſh *Vertue*, with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which ſerveth to moderat the uſe of all pleaſant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which ſerveth to moderate a mans affections, when he meeteth with any difficulty or unpleaſant thing

thing, that he neither weary for pains required in well doing, nor faint when the Lord chastiseth him, nor murmure when he crosseth him. The fifth is *Godlinesse*, which may keep him up in all the exercises of religion, inward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is *Brotherly kindnesse*, which keepeth estimation of, and affection to all the household of faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readinesse to do good to all men whatsoever they be, upon all occasions which God shal offer.

2. Albeit it be true that there is much corruption & infirmity in the Godly, yet the Apostle will have men uprightly endeavoring, and doing their best, as they are able, to joyn all these graces one to another, and to grow in the measure of exercising of them: *giving all diligence* (saith he) *adde to your faith*, &c.

3 He assureth all professed believers, that as they shal profit in the obedience of this direction, so they shal profitably prove the soundnesse of their own faith, and if they want these graces that they shal be found blind deceivers of themselves, *vers.* 9.

The third thing requisite to evidence true faith is that obedience to the Law run in the right channel, that is, through faith in Christ, &c. holden forth, 1 *Tim.* 1. 5.

NOw *the end of the Commandment is love out of a pure heart, and of a good conscience, and of faith unfained.*

Wherein the Apostle teacheth these seven doctrines.

1. That the obedience of the Law must flow from *Love*, and love from a *pure heart*, and a pure heart from

from *a good conscience*, and a good conscience from *Faith unfained*, this he maketh the only right channel of good works, *the end of the law is love*, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctores did falsly teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: *for the end of the Law is* (not such as the Jewish Doctors taught) *but love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to see their deserved condemnation, should flee to Christ unfainedly, to be justified by faith in him; So saith the Text, while it maketh love to flow through *Faith in Christ*.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ; for the *end of the Law is love out of a good conscience and faith unfeigned*.

5. That *feigned faith* goeth to Christ without reckoning with the Law, and so wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flee for refuge unto Christ as the end of the Law for righteousnes, so often as it finds it self guilty for breaking of the Law: *For the end of the Law is faith unfeigned*.

6. That the fruits of love may come forth *in act particulary*, *it is necessary*, that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universal; for, *the end of the Law is love out of a pure heart*.

7. That unfeigned faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the Law: for when Christs blood

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is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his Commandments out of love to God for his free gift of Justification by grace bestowed on him: *For this is the end of the Law indeed*, whereby it obtaineth of a man more obedience then any other way.

That fourth thing requisite to evidence true faith is, *the keeping of strait communion with Christ*, the fountain of all grace and of all good works: holden forth, *John* 15. 5.

I *Am the true vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.*

Wherein Christ in a similitude from a vine tree teacheth us.

1. That by nature we are wild barren briers, till we be changed by coming unto Christ, and that Christ is that noble vine-tree having all life and sap of grace in himself, and able to change the nature of every one that cometh to him, and to communicate spirit and life to as many as shal believe in him: *I am the true vine* (saith he) *and ye are the branches.*

2. That Christ loveth to have believers so united unto him, as that they be not separated at any time by unbelief: and that there may be a mutual inhabitation of them in him *by faith and love*; and of him in them, by *his word and Spirit*, for he joyneth these together, *if ye abide in me, and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by faith

faith, the work which he doth is naughty and null *in the point of goodneſs*, in Gods eſtimation, *for without me* (ſaith he) *ye can do nothing*

4. That this mutual inhabitation, is the fountain and infallible cauſe of conſtant continuing and abounding in well-doing: For *he that abideth in me and I in him* (ſaith he) *the ſame beareth much fruit*, now as our abiding in Chriſt preſuppoſeth three things. 1. That we have heard the joyful ſound of the Goſpel making offer of Chriſt to us who are loſt ſinners by the Law. 2. That we have heartily embraced the gracious offer of Chriſt. 3 That by receiving of him we are become the ſons of God, *John* 1. 12. And are incorporated into his myſtical body, that he may dwel in us as *his temple*, and we dwell in him as in the reſidence *of righteouſneſs and life*, ſo our abiding in Chriſt imporeth other three things. 1. An *imploying* of Chriſt in all our addreſſes to God, and in all our undertakings of whatſoever piece of ſervice to him. 2. A contentedneſs with his ſufficiency, without going out from him to ſeek righteouſneſs, or life, or furniture in any caſe, in our own or any of the creatures worthineſs 3. A fixedneſs in our believing in him, a fixedneſs in our imploying and making uſe of him, and a fixedneſs in our *contentment* in him, and adhering to him, ſo that no allurement, no tentation of Satan, or the world, no terror nor trouble may be able to drive our ſpirits from firm adherence unto him; or from conſtant avowing of his truth, and obeying his commands, who have loved us, and given himſelf for us: and in whom not only our life is laid up, but alſo the fulneſs of the Godhead dwelleth bodily, by reaſon of the ſubſtantial and perſonal union of the Divine and Humane nature in him.

Hence

Hence let every watchful Believer, or ſtrengthening himſelf in faith and obedience, reaſon after this manner.

Whoſoever doth daily imploy Chriſt Jeſus for cleanſing his conſcience and affections from the guiltineſs and filthineſs of ſins againſt the Law, and for inabling of him to give obedience to the Law in love he hath the evidence of true faith in himſelf.

But I (may every watchful Believer ſay) *do daily imploy Jeſus Chriſt for cleanſing my conſcience & affections from the guiltineſs and filthineſs* of ſin is againſt the Law: and for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my ſelf.

And hence alſo let the ſleepy and ſluggiſh believer reaſon for his own up-ſtirring thus.

Whoſoever is neceſſary for giving evidence of true faith, I muſt ſtudy to do it, except I would deceive my ſelf and perish.

But to imploy Chriſt Jeſus daily for cleanſing of my conſcience and affections from the guiltineſs and filthineſs of ſins againſt the Law, and for inabling of me to give obedience to the Law in love, is neceſſary for evidencing of true faith in me.

Therefore *this I muſt ſtudy to do; except I would deceive my ſelf and perish.*

And laſtly, ſeeing Chriſt himſelf hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jeſus Chriſt to be redeemed, *if he come unto him*, that is, cloſe covenant and keep communion with him, as he teacheth us, *John 6. 37.* ſaying, *All that the Father hath given me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.* Let every perſon who doth not

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in earneſt make uſe of Chriſt, for remiſſion of ſin and amendment of life, reaſon hence, and from the whole premiſſes, after this manner, that his conſcience ma[illegible]ed.

Whoſoever is [illegible] by the Law nor by the Goſpel ſo convinced of ſin, righteouſneſs and judgement, as to make him come to Chriſt and imploy him daily for remiſſion of ſin, and amendment of life, he wanteth not only all evidence of ſaving faith, but alſo all appearance of his election, ſo long as he remaineth in this condition.

But I (may every impenitent perſon ſay) *am neither by the Law nor Goſpel ſo convinced of ſin, righteouſneſs and judgement, as to make me come to Chriſt and imploy him daily for remiſſion of ſin, and amendment of life.*

Therefore *I want not only all evidence of ſaving faith, but alſo all appearance of my election, ſo long as I remain in this condition.*

FINIS.

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